Mrs Lees 5·9

Vol. XXII JANUARY 1946 No. 1

THE GLAD TIDINGS

"Never before has there been a greater responsibility placed on the Christian Church of winning the allegiance of mankind to Jesus Christ, the Prince of Peace . . . . The greatest of all calls to our Church is to the work of evangelization, so that our country, which has been so wonderfully saved from destruction, may both be won to allegiance to the Lord Christ and may be His instrument in spreading His Gospel."

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

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The Glad Tidings

Vol. XXII TORONTO, JANUARY 1946 No. 1

Editorial

A cable message from Kunming, China, told of Mrs. Gehman's safe arrival there on November 28th.

Mrs. C. P. Young, after about two weeks in Toronto, left for New York on December 4th, to sail on the *Santa Rosa* for India. For eighteen years the Rev. C. P. and Mrs. Young served as missionaries in India under our Church, at first in Jhansi, and after 1927 in the Mendha district of the Bhil field. In 1940, shortly after Mr. Young's death, Mrs. Young returned to her home in Vancouver. For two years and a half she was Superintendent of the Saskatoon Residence. She is now returning to India, to serve again on the Jhansi field.

Mrs. Young

Miss Esther McRae of Ajax, Ontario, who trained as a nurse at the Orillia Hospital and has had experience in Red Cross outpost hospitals in Ontario, has been appointed to the nursing staff of the hospital at Rocky Mountain House, and left on November 26th to begin her work there.

Members of our Society and many other friends throughout Canada would hear with sorrow of the death of Miss Elizabeth M. Geddes, a former Superintendent of the Saskatoon Residence and ever a devoted worker for the Church and the Women's Missionary Society. For five weeks Miss Geddes had been in the hospital at Owen Sound and, after undergoing two operations, was thought to be recovering, but she became suddenly worse and died on November 21st. The funeral service was

An Appreciation

AFTER eighteen years of valued service to the Women's Missionary Society as a member of the Council Executive, Miss Florence Lang has been obliged to send in her resignation, and this has been regretfully accepted, though it means the loss of another faithful member.

Miss Lang held several offices during the years as well as being a vice-president and convener of the Nominating and National Committees, but the longest and most outstanding of these was her secretaryship for our work among the Indians. She studied and acquired a wide knowledge of these ''first Canadians'' and not only in her contacts with them but also in the necessary dealings with the Department of Indian Affairs at Ottawa she proved herself extremely tactful, wise and capable. We gratefully remember her visits to the Indian Residential Schools and the benefit of her first-hand observations and reports. She was a friend to every member of our staff of workers, one of whom has written, ''The decision of Miss Lang that she can no longer continue as our secretary is a very deep blow to us all. She was always so understanding of our problems and we could count on her to back us up in every difficulty we experienced.''

On behalf of the whole Society, we should like to express to Miss Lang our very deep appreciation and our sincere regret that she has found it necessary to resign.

World Day of Prayer, March 8th

The Inter-Board Committee of the Women's Missionary Societies of Canada has informed us that the order of service for the World Day of Prayer is now ready. Those wishing copies are urged to order them early. They may be obtained from our Literature Department, Room 800, 100 Adelaide St. W., Toronto 1.

On Thursday March 7th there will be a broadcast for the Day of Prayer, on the Trans-Canada network, 4.30 to 4.45 p.m., E.S.T. The speaker will be Mrs. Gilbert Ferrabee of Montreal, Honorary Vice-President of the Dominion Board of the Woman's Auxiliary, the Church of England in Canada.

Readers are referred to the article in the October 1945 *Glad Tidings* (p. 381) in which Mrs. Kilgour answers many questions about the World Day of Prayer.

Peace Thanksgiving Fund

IT is hoped that every one has The Peace Thanksgiving Fund of $30,000 very much on her mind and realizes how much it is needed. The Committee certainly know the need from the number of requests that have come in for loans and gifts. The Council, however, decided that no money should be taken from the fund till after the Council meeting of 1946, when the total amount should be raised. While the Fund has been coming in well, we will have to work hard to raise the full amount. At the middle of December less than half had been received. Of course, that represents only eleven months' work—two of these summer holidays—but by January 31st there should be $20,000 in the Treasurer's hands or she will begin to feel anxious.

It is hoped that when enough is raised to secure a share of $25 it will be sent in and not kept in the local treasury, so that it may be invested and the interest go to help swell the fund.

And please do not feel that because you sent a contribution in 1945 none is required in 1946.

The letters received have been a real joy and encouragement, but there are some one would like to hear from ere long.

With the earnest prayer that our efforts may be crowned with success.

—Helen M. Strachan, Treasurer.

At the Council meeting in September Mrs. Strachan reported that the grant the Society had been giving during the war years to help some Continental pastors in Britain was being used to enable the daughter of a refugee pastor who had been in Edinburgh to take further training to fit herself for work among her own people. (See page 405, *Glad Tidings* November 1945). In a recent letter to Mrs. Strachan the Rev. Alex. King, Secretary, Colonial and Continental Committee of the Church of Scotland, gives further information about this young woman, as well as about a young Ukrainian to whom some help was given two years ago when he was attending Edinburgh University, after "his country was overrun first by the Russians and then by the Germans" (*Glad Tidings*, October 1943, page 360).

— Everything now seems to be arranged for Miss Juliana Ehrenberg to begin her studies in St. Colm's (Church of Scotland Women's Missionary College) at the New Year. . . . Miss Ehrenberg is training in Orpington Hospital, Kent, which is a unit of Guy's, as a nurse, so that she should be very well qualified for missionary work after she takes this special course in the Missionary College of St. Colm's in Edinburgh.

I have spoken to George Kluczewskyj. . . . He has learned that his parents, who had been deported from their home near Lwow to Siberia, were again to be switched from Siberia to some part of the new Poland. . . . He had also heard that a younger brother had survived and was likely to be in Poland or around Kiev during the next year or two. . . . He is in touch with them again by letter and he hopes that there may be some way by which he can reach them or do something for them.

. . . He has committed himself recently to help to run a welfare club for Ukrainian soldiers in the Canadian Army. This club is in London and doing very good work. It recently needed urgently someone like Kluczewskyj, a Ukrainian conversant with the English language and the British way of life and able to manage the finances of the concern. When pressed to offer his services in this club he felt that this was where his duty lay for the present, and so he agreed to go there and help in the management.

. . . He has been assisting one of the ministers (in Edinburgh) who specializes in youth work. That is one of the reasons why this new proposal to work in the hostel in London specially appealed to him. It seemed in line with what he has been doing. . . .

Chinese Auxiliary, Montreal, President, Mrs. Peter Jue in centre of front row; back row on left, Miss Macarthur, Miss Burdick; at the right, Rev. Paul Chan; centre, Mrs. Chan; at end of third row from front, Mrs. Louie (right); Rev. D. A. Smith (left).

A Call to Advance

WITH the decision of the General Assembly that, the war being over, The Presbyterian Church in Canada should join with other Canadian Churches in a Forward Movement and a Peace Thank-offering, all our people must surely be in accord.

During the past years it seemed that, for the most part, we could but try to maintain our position and not lose ground—and we could not always do that.

Now, however, the time has come to go forward in the service of Christ in our own country and in other parts of the world. This means that all members must be willing to assume their share of responsibility in the strengthening and extending of its work. There should be "a deeper conviction of the Church's task", a greater knowledge of the way it is fulfilling its present obligations in Canada and on overseas fields, and a realization of the greater part it is being called to take in building a world in which men and nations may live together in peace and brotherhood.

Arrangements are being made for a great Peace Thank-offering, for developing and extending the work of the Church. The raising of this Fund should be the evidence of a feeling of deep gratitude to God for the ending of the war and for the protection granted to us during the war years, and of the realization that in the victory God has granted us we have been afforded a further opportunity to go forward in His work.

As we go forward, may we be worthy of our great heritage, of all the blessings of the past, and of the suffering and sacrifice of those who have fought and laboured that we might be free.

The Board of Administration has announced the appointment of the Rev. Wilfred F. Butcher, B.A., as Secretary of its Peace Thank-offering committee. A graduate of the University of Manitoba and of Knox College, Mr. Butcher served as minister of Queen's Road Presbyterian Church, St. John's, Newfoundland, and later of St. John's Church, Medicine Hat, before he enlisted. He recently returned from service overseas as a chaplain with the R.C.A.F.; during the last year, as District Chaplain, with headquarters at Rome, he was responsible for the area from the Adriatic to the Azores. In 1937 he attended the Edinburgh Conference on Faith and Order. Many will remember the series of articles he later wrote for *The Glad Tidings* on some of the Younger Churches. Then in the November 1945 issue we were able to publish his account of a visit to Waldensians in northern Italy, of whose Church he has made a special study.

Estimates for 1946

MRS. DANIEL STRACHAN

A GLANCE at the figures shows that the estimate for 1946 is $154,000, or an increase of $4,000 over that for the preceding year. This is quite a substantial increase but it should be remembered that in 1944 the Provincials gave $152,294.84. The Finance Committee, therefore, felt justified in taking to Council last September an estimate of $152,000. The Treasurer, however, told Council that, in order to keep to $152,000, over $19,000 of work had to be cut out and asked what Council wished to do. The members were unanimous in their desire to raise the estimate and asked the Treasurer to name a sum which she felt would more nearly meet the need, and so $154,000 was fixed. Had it not been that our Peace Thanksgiving Fund was in process of being raised, more might have been added.

Referring to the printed estimate, one sees that there is no estimate for Weirdale Nursing Home. There being no doctor available and no prospect of it being reopened, it seemed foolish to make any estimate. Estimates for Chinese work are practically the same. The estimate for the Saskatoon Residence is included for a full year, although it has been offered to the Church and will probably be taken over in the fall.

The amount required for Indian work remains the same and represents only what the Women's Missionary Society pays in addition to the larger grants from the Department of Indian Affairs.

The Deaconess Department could not be dealt with as generously as one would like in view of the many requests. Provision is made, however, for two or three full-time new appointments and for four summer workers, and all on the staff at present are retained. In Children's Work a new item appears with the appointment of Miss Isabel Taylor to Tyndale House, Montreal, where she will open up children's work under the Board of Tyndale House, her salary and the expense of the department being borne by the Women's Missionary Society. This is a most welcome addition.

Provision is also made for St. Margaret's Girls' Centre, Toronto. This is a new type of work and is a long-looked-for and eagerly awaited addition to our work.

In the Overseas Work, one new salary appears in the Jhansi field, that of Mrs. C. P. Young, who has returned to India; one new salary in British Guiana, for Miss Edna Goodwill, already on the field, and one new salary for China, for Mrs. Gehman, also on the field. How glad we are for this expansion!

It was most difficult for the Finance Committee to put back in the estimates all furlough allowances and return travel to the various fields, the expense of travel being what it is, coupled with the fact that during war years anything needed was taken from the Overseas Fund which had been built up for just that purpose. However, now we must get back to including all needed expenses in the estimates. As will be seen, a good many are in 1946 estimates, but about $4,000 for furloughs and new missionaries must still be taken from the fund. All this will right itself in another year. We should be very grateful that the Overseas Fund is available. Estimates in both the Bhil and Jhansi fields were slightly reduced because of the number of missionaries on furlough.

Publication and Organization estimates are much the same, except for a slight increase in cost of living bonuses for our Field Secretaries.

The estimate for Christian Literature has been increased and we hope to make other needed grants when our final returns are in. But our grants cover gifts to Canada, British Guiana, India, China, Africa, Latin America and to the British and Foreign Bible Society.

The grant to Orphaned Missions, $4,000, is continued as are our other grants, and a new grant to the All-India Christian Medical College at Vellore, $500, appears.

Council recommended bringing the estimate for War Services up to $4,000 for 1946. From this will be taken $400 for the Chaplaincy Committee of our Church, and $1,500 for the Committee on Rehabilitation and Immigration. Council agreed to give $5,000 for the relief of European Churches, to be paid over a period of three years, and $1,700 for 1946 will be taken from War Services, which is really from the General Fund, so that every member may have a part in it. In view of this grant no estimate is made this year either for war-damaged churches in Britain or for the relief of European ministers.

The allocations for Provincials for 1946 are: Alberta, $4,300; British Columbia, $6,000; Manitoba, $3,950; Ontario, $121,000; Quebec, $15,525; Saskatchewan, $3,225.

As Treasurer I would ask every member to study these estimates and catch a glimpse of the far-reaching extent of our work, and realize, too, how much more should be done in face of the world's need. We are very thankful that during the war years we did not require to cut any of the salaries of our missionaries or staff and were able to carry all our work and even extend it. May our God go before us in this New Year and lead us on with ever increasing vision.

» W.M.S. ESTIMATES *for* 1946 «

NATIONAL MISSIONS

HOSPITALS

Weirdale Nursing Home, Weirdale, Sask.—

Temporarily closed.

Rocky Mountain House, Rocky Mountain House, Alta.—

Superintendent's Salary	$1,500.00	
Nurses' Salaries	1,500.00	
		$3,000.00

CHINESE IN CANADA

Montreal, Que.—

Miss Alma Burdick, Salary	$1,200.00	
Expenses	110.00	
Mrs. G. P. Louie, Salary	960.00	
Expenses	110.00	
Share of conduct of Mission and Contingency	300.00	
		$2,680.00

Toronto, Ont.—

Miss Fay McTavish, Salary	$1,200.00	
Expenses	250.00	
Assistant, Salary	420.00	
Expenses	27.50	
Rent of Y.M.C.I.	300.00	
		$2,197.50

Vancouver, B.C.—

Miss Ruth Yeandle, Salary	$1,200.00	
Expenses	110.00	
Miss Susan Yeung, Salary	840.00	
Expenses	55.00	
Miss Isabel Bennett, Salary	720.00	
Expenses	110.00	
Rent paid to Chinese Presbyterian Church	200.00	
		$3,235.00

Victoria, B.C.—

Miss Gertrude Scott, Salary	$1,200.00	
Miss Grace Lee, Salary	900.00	
		$2,100.00
Department Contingency		135.00
		$10,347.50

PRESBYTERIAN RESIDENCE

Saskatoon, Sask.—

Superintendent's Salary	$900.00	
Less Refund	500.00	
		$400.00

INDIAN RESIDENTIAL SCHOOLS

Birtle, Man.—		
Principal's Salary	$1,400.00	
Matron's Salary	500.00	
Taxes	80.00	
		$1,980.00
Mistawasis, Sask.—		
Maintenance and fuel	$300.00	
Board of children	150.00	
		$450.00
Cecilia Jeffrey, Kenora, Ont.—		
Principal's Salary	$1,450.00	
Matron's Salary	500.00	
		$1,950.00
(The balance of salaries and expenses are paid from the grants from the Department of Indian Affairs)		
		$4,380.00

DEACONESS DEPARTMENT

Toronto, Ont.—		
Mrs. S. M. Gillespie, Salary	$1,200.00	
Expenses	150.00	
Mrs. C. Steinmetz, (part-time) Salary	600.00	
Expenses	57.50	
Mrs. M. Fesenko, Salary	1,200.00	
Expenses	110.00	
Miss Marjorie MacKay, Salary	1,200.00	
Expenses	110.00	
		$4,627.50
Hamilton, Ont.—		
Miss M. Allan, Salary	$1,200.00	
Expenses	110.00	
		$1,310.00
Quebec Presbytery—		
Miss Helen Ross, Salary	$1,200.00	
Expenses	110.00	
		$1,310.00
Val d'Or, Que.—		
Miss Muriel Judd, Salary	$1,133.50	
Expenses	110.00	
		$1,243.50
Northern Ontario—		
Miss Athalie Read, Salary	$1,200.00	
Expenses	110.00	
(Refund from Cochrane, $50 a month)		$1,310.00
Manitoba—		
Miss Helen Scott, Salary	$1,200.00	
Expenses	250.00	
		$1,450.00
Regina, Sask.—		
Miss Ruby Walker, Salary	$1,200.00	
Expenses	55.00	
		$1,255.00

Prince Albert, Sask.—		
Miss Orra Hunt, Salary	$1,200.00	
Expenses	250.00	
		$1,450.00
Calgary, Alta.—		
Miss Zena Cavana, Salary	$1,133.50	
Expenses	110.00	
		$1,243.50
Victoria, B.C.—		
Miss Isabel D. Scott, Salary	$1,200.00	
Paid by St. Andrew's Church	400.00	
	800.00	
Expenses	55.00	
		$855.00
Summer workers, salaries and expenses		$1,800.00
New Deaconesses, salaries and expenses		2,260.00
Department Contingency		550.00
Car depreciation		450.00
French Work		950.00
		$22,064.50

CHILDREN'S WORK

Vancouver, B.C.—		
Miss E. Vincent, Salary	$1,600.00	
Miss D. Stamford, Salary	900.00	
House Help and expenses	1,020.00	
		$3,520.00
Montreal, Que.—		
Tyndale House—		
Miss Isabel Taylor, Salary and Expenses for work		$1,600.00
		$5,120.00

ST. MARGARET'S GIRLS' CENTRE

Miss Violet Munns, Superintendent, Salary	$1,800.00	
Assistant's salary, and maintenance	4,200.00	
		$6,000.00

SUPPLIES

All supplies are provided through the Provincial Supply Account.

Insurance and Taxes	$450.00
TOTAL OF NATIONAL MISSIONS	$51,762.00

OVERSEAS MISSIONS

INDIA

Jhansi Field

Salaries—		
Miss Irene Stringer	$1,200.00	
Miss Lily Simpson	1,200.00	
Miss Elizabeth Thurrott, M.D.	1,000.00	
Mrs. C. P. Young	800.00	
		$4,200.00

Increased Living Allowances	$ 50.00	
Vacation Allowances	225.00	
Language Study	200.00	
Evangelistic	2,359.00	
Educational	7,574.00	
Medical	1,528.00	
Orphanage	900.00	
Miscellaneous	800.00	
Return travel for Miss Edith Magee	600.00	
		$14,236.00
Honorarium (Treasurer)		100.00
		$18,536.00
Reduced by		1,836.00
		$16,700.00
Miss E. M. Magee, on furlough, Salary		1,200.00
		$17,900.00

Bhil Field

Salaries—		
Miss Isabel McConnell	$1,200.00	
Miss Marion Williamson	1,200.00	
Miss Ellen Douglas	1,200.00	
Miss Mary Sherrick	1,000.00	
Miss Margaret Kennedy	900.00	
Miss Beatrice Scott	800.00	
		$6,300.00
Increased Living Allowance	$ 50.00	
Vacation Allowances	300.00	
Evangelistic	1,647.00	
Educational	7,280.00	
Medical	5,897.00	
Miscellaneous	975.00	
Return travel for Miss MacMurchy	600.00	
		$16,749.00
		$23,049.00
Reduced by		1,949.00
		$21,100.00
Miss Bessie MacMurchy, on furlough, salary		1,200.00
		$22,300.00

CHINA

Mrs. M. Gehman, Salary, Language Study, housing, travel, Medical Expense, etc.	$4,000.00	
Grant to the work of the Church of Christ in China	3,700.00	
		$7,700.00

BRITISH GUIANA

Salaries—		
Miss Dorothy Douglas	$1,200.00	
Miss Margaret Ramsay	1,200.00	
Miss Ellen Anderson	1,200.00	
Miss Edna Goodwill	800.00	
		$4,400.00

Living Allowance	$ 200.00	
Vacation Allowances	225.00	
Maintenance and Evangelistic Work	3,100.00	
Car Allowance	500.00	
Allowance for Mrs. Dickson and Mrs. Mackay	400.00	
Furlough Allowance (Miss D. Douglas)	300.00	
Salary of Native Deaconess	300.00	
		$5,025.00
		$9,425.00

TOTAL OF OVERSEAS MISSIONS $57,325.00

PUBLICATIONS

Literature and Glad Tidings

Salaries (five)	$6,200.00	
Office rent (part)	1,020.00	
Mission Band, *Junior Leader*	250.00	
Mimeographing	110.00	
Free Leaflets	325.00	
Free Literature	400.00	
Annual Report	1,500.00	
Tabulated forms	215.00	
		$10,020.00

ORGANIZATION

Miss L. K. Pelton, General Secretary, Salary	$1,800.00	
Miss Frieda Matthews, Field Secretary, Salary	1,500.00	
Miss Lily Macarthur, Children's Work Secretary, Salary	1,500.00	
Young Women's Travelling Secretary, Salary	1,500.00	
Miss Margaret Webster, Girls' Work Secretary, Salary (part)	900.00	
Expenses	225.00	
Railway fares of Field Secretaries	700.00	
Increased cost of living bonuses	1,200.00	
Camp work and Conferences	900.00	
Grants to Provincials	700.00	
		$10,925.00

CANDIDATES

Department Expenditure $50.00

(The major part of the expense of this department is borne by the Ewart Trust Fund)

VISUAL EDUCATION

Department Expenditure $850.00

LIFE MEMBERSHIP

Department Expenditure $100.00

STUDENT

Department Expenditure $400.00

CHRISTIAN LITERATURE

Chinese Literature for Saskatchewan	$ 50.00
Committee on Christian Literature for Women and Children in Mission Fields Inc.	300.00
Ukrainian Literature	400.00
Christian Literature for British Guiana	150.00
Christan Literature for India (through National Christian Council—Dr. Manikam)	175.00

British and Foreign Bible Society	300.00	
Christian Farmer, China	400.00	
Latin America	300.00	
Africa (through Miss Wrong)	325.00	
Christian Literature for Women and Children in China (through Miss Brown)	500.00	
Committee on World Literacy and Christian Literature	100.00	
Unallocated Funds	600.00	
		$3,600.00

GRANTS

Orphaned Missions	$4,000.00	
Federated Fees—		
Foreign Missions Conference	300.00	
Foreign Missions Conference Committees—		
India Committee	95.00	
East Asia Committee	80.00	
Christian Medical Council	50.00	
Special Programme and Funds Committee	50.00	
United Nations Society	10.00	
Missionary Education Movement	50.00	
Canadian School of Missions	425.00	
Grant to Missionary and Deaconess Training School	100.00	
Lecturers, Missionary and Deaconess Training School	300.00	
Bursaries	500.00	
India—		
National Christian Council	75.00	
Ludhiana Medical College	50.00	
St. Christopher's Training College	200.00	
Rev. Wilfred Smith, Moslem Work	100.00	
All-India Christian Medical College, Vellore	500.00	
Student Work in Brazil	400.00	
		$7,285.00

ADMINISTRATION

Salaries	$4,280.00	
Rent (part)	1,320.00	
Auditing	300.00	
General Expenses	1,883.00	
Council Meeting	3,000.00	
Deputation	500.00	
Exchange	400.00	
		$11,683.00

SUMMARY

National Missions	$51,762.00	
Overseas Missions	57,325.00	
Publications	10,020.00	
Organization	10,925.00	
Candidates	50.00	
Visual Education	850.00	
Life Membersip	100.00	
Student	400.00	
Christian Literature	3,600.00	
Grants	7,285.00	
Administration	11,683.00	
		$154,000.00

WAR SERVICES

Churches in Europe	$1,700.00	
Port Work	1,500.00	
Chaplaincy Committee	400.00	
		$3,600.00

FURLOUGHS AND NEW MISSIONARIES

India	$1,500.00	
British Guiana	1,000.00	
Furlough allowances Dr. Thurrott, Miss Kennedy and Miss Sherrick	2,100.00	
		$4,600.00

Synodical Division

WHAT does it mean? It means that the Women's Missionary Society would be divided according to Synods instead of Provinces. In British Columbia, Alberta, and Saskatchewan, the Synod being co-extensive with the Province, the Provincial is really a Synodical Society, while Manitoba "Provincial", which includes the two Presbyterials of Brandon and Winnipeg in the Province of Manitoba and Superior in Ontario, covers the same area as the Synod of Manitoba. The rest of Ontario having so many Presbyteries and Quebec Province having only two, the Church deemed it wise to have three Synods for the two Provinces, viz. Montreal and Ottawa, Toronto and Kingston, Hamilton and London. Synodical Division for the Women's Missionary Society would mean that the Presbyterials would be grouped as the Presbyteries are in the Synods.

In Quebec Provincial there are two Presbyterials, in Ontario Provincial there are twenty-four Presbyterials. If grouped according to Synods, the twenty-six Presbyterials in the two Provinces would be grouped as follows:

Montreal and Ottawa—Brockville, Glengarry, Lanark and Renfrew, Ottawa, Montreal, Quebec.

Toronto and Kingston—Kingston, Peterborough, Lindsay, Toronto, Orangeville, Barrie, North Bay, Temiskaming, Algoma, Saugeen, Guelph.

Hamilton and London—Hamilton, Paris, London, Chatham, Sarnia, Stratford, Huron, Maitland, Bruce and Owen Sound.

Thus, instead of two Provincial Societies, one with two Presbyterials and one with twenty-four, there would be three Synodical Societies, each with its own annual meeting.

Each Synodical Society would function just as a Provincial does now and each would be represented on the Council.

Reasons for the proposed change:

(1) There would be a more equitable division of work and the responsibility would be distributed among leaders in different centres, and, as a result, interest in the work would be broadened and strengthened. Officers of each Synodical Society would have fewer Presbyterials under their care. In the smaller grouping there would be an opportunity for more women to take on the responsibilities of office and it would tend to widen the interest.

(2) Smaller grouping would make it possible for the full number of representatives to be accommodated at an annual meeting. Under existing conditions it is no longer possible to provide accommodation for delegates from the twenty-four Presbyterials and the Auxiliaries within these Presbyterials that are also entitled to have representation.

(3) It is a logical division because it would be in line with that of the Church and make for uniformity. As each Provincial must report annually to Synod, Ontario Provincial has now to report to three Synods. With the proposed division, the Synodical Society in each case would report to that Synod.

The subject of Synodical Division has been before the Council of the Women's Missionary Society since 1939. A committee was appointed in 1941 by the Council to study the whole question, but it was agreed that no change should be made until after the war. The committee did give long and careful consideration to the whole matter, and at the Council meeting in September 1944 brought in the following resolution: ''That Synodical Division would be more advantageous for the furtherance of the work of the Women's Missionary Society than the present Provincial Division''. By a standing vote the Council accepted this resolution, on the understanding that it would be sent to the Provincials and Presbyterials for their information. This was done. In September 1945, at the Council meeting, the following Notice of Motion was given: ''That the Council in 1944 having expressed their feeling that Synodical Division would be advantageous, we give notice that at the Council Meeting in 1946 it will be moved that Synodical Division be adopted throughout the Society.''

The above statement is placed before the members so that each one may have the necessary information. In this whole question we feel sure members will have only one thought in mind, and that is to do whatever will best promote the work. If there is anything that is not clear, we do invite you to write and tell us your difficulties. Address your letter to the Corresponding Secretary, Room 800, 100 Adelaide St. West, Toronto 1.

Blue Print for the Bhil Field

By Miss Ruth Buchanan, B.A.

A FORTNIGHT ago I found myself in the Frontier Mail speeding north through Central India. Around us lay the Bhil States, rough jungle land rolling south through the rocky Vindhiyas to the Narbada River. My travelling companions were wealthy Parsees, widely-travelled citizens of the world, living now in Báriá State.

''And you,'' one of the ladies asked me, ''where are you from?''

''From AliRajpur,'' I said.

She looked surprised. ''With the Maharáni Sahiba, perhaps?'' she ventured.

''No,'' I said, ''we are missionaries.''

''A—ah, of course!'' She nodded comprehendingly, for missionaries *do* go to the most outlandish places!

''You have plenty of Bhils in Báriá State, too,'' said I, just to see what she would say.

Her laughing mouth shut in an ugly line and a shadow passed over her gay face. ''Bhils? Yes!'' she snapped.

''A very fine people,'' I remarked.

''Fine!'' she exploded. ''A vagabond lot of thieves and looters! Rascals! You can't have been long in the country if you think *them* 'fine'!''

That gave me my chance. I told her of Mother and Father 47 years ago, two young Canadian missionary doctors who went into the deep jungles of AliRajpur and cast in their lot with the Bhils. In famine and pestilence and oppression they stood by, nursing the sick, feeding the hungry, teaching, helping, loving them; allying themselves *with* everything that might give the Bhils a chance, *against* everything that held them in bondage.

She listened with wonder in her eyes and a growing gentleness. At last, slowly and softly, she said,

''No one does anything for the Bhils but you people.''

Our ways parted at Ratlam, but her words stayed with me and set me pondering. Of the 2,000,000 Bhils in India, what are we Canadian Presbyterians doing for our own 3 lakhs? Is what we are doing adequate, commensurate with our responsibility, with Christ's expectation of Canadians and loving wish for Bhils? Now that the wars are over and all India busy with ''Post-War Plans'' and ''Blue Prints of the Future'', what about *our* task, our area, our bit of Central India, our responsibility?

Not a vast area, our bit of Bhil-dom—only about 80 miles from North to South and not more than 100 East to West. Surely in so limited an area we might hope to do something honestly adequate. Difficult terrain, of course—hamlets hidden in the folds of the rocky hills, pockets of thieves tucked out of sight, communicating only by footpaths with the nearest market town, and that by ox-cart trail with a road of sorts somewhere. Yet every tiniest hut *is* listed in the State records, and every remotest Bhil is taxed every year. But we—to whom alone they can look for help—how very few we know of the 300,000 in our area! How vastly many are untouched by our Christian services! And yet the Old Imperative still stands—''Heal the sick: Tell the Glad Tidings.''

What have we then at present to offer them? We have a Hospital in Jobat State that reaches out to serve the 18,000 Bhils of that State and a possible 5,000 more within a radius of 15 to 20 miles. But what of the other States and districts in ''our'' area? - Jhábuá, South Ali-Rajpur, Kathiwára, Barwáni, Mathwár, Dehi, the Akráni, the Kuksi area, the Bágh district? The Jobat Hospital provides a medical service that reaches at most possibly 25,000. What of the remaining 275,000 for whom we have accepted responsibility?

I went to Mission Council in Amkhut last week with a heavy heart. ''Post-War Plans for the Bhil Field'', said the agenda. There, as we took counsel in the great-beamed sitting-room of the Women's Missionary Society bungalow a dream, a blue-print of the future, took shape and form. We saw young men and women, thousands of them, Canada's best, trained in the war to accept difficulty and hardship and danger, returning to the Canada they left perhaps three or four or five years ago, and looking with level, questioning eyes at the future. Victory? Yes! So what?

''To my mind,'' writes Cora Meyer Jr. in the September *Atlantic Monthly*, ''there is only one purpose in terms of which the war is justifiable and which is at all commensurate with what is daily and irretrievably lost. In the victory of our enemies we should have had absolutely no hope for the future. By our victory we gain the opportunity to construct by intelligent radical reform a more equitable society and a peaceful world. In the light of that purpose alone do the deaths of our friends have dignity and our own misfortunes significance. If we do not employ the opportunity with honesty and foresight, then our triumph is only an illusion. Certainly, in view of what has been sacrificed for this chance, we are under the deepest obligation to use it well.''

''An opportunity to construct!''—We saw it here in our own bit of India, a very special opportunity for some of the returned men and women to make the Victory constructive, to give it its meaning and its worth. To bring Christ's loving-kindness to our own special part of India, to carry out His ''briefing'' to heal the sick and bring the glad news of His Great Victory to the people placed in our care—surely that is the constructive sort of task that many have longed for during these terrible years of cruel destruction and waste!

We have sent you our request. A second doctor for mobile and extension work; a group of valiant nurses to man out-post depots; a farmer missionary; two more padres.—The nurses will be ''key men''. No one should apply who must have a motor, for motors won't go where the need is greatest. A jeep probably would; ponies certainly will, and of ponies there are plenty in the villages. Will it be lonely? Very lonely sometimes. Discouraging? Yes, sometimes, very. Dangerous? Certainly! Only ''good soldiers'' (in the Wavell sense) should apply: ''tough'' in health, in common sense, and exceedingly ''tough'' in faith. It's shock troops that we need.

It's a jungle job—but a job that the Lord Jesus specially commends to His disciples—the task of going into difficulty and danger to ''*seek* that which was lost''.

Blue Print for the Bhil Field calls for Canada's best to ''employ the opportunity'' won for us by those who fell in Burma and Malaya and ''use it well''.

New Year's Eve

The sun that fled the Western skies,
And clothed in restful shade the earth,
Sank unconcerned that it would rise
To greet at dawn the New Year's birth.

The birds and beasts that graced the land,
And watched the daylight disappear,
How could they hope to understand
The passing of the dying year?

Alone the soul, from whence doth spring
The fruit of love and charity,
Accepts from God the years that bring
It nearer to Eternity.

—Jack Gilbey in ''In All the Signs. . .''

"Margaret: Saint and Humanist"

IN response to questions being asked as to why the name "St. Margaret's" was chosen for the Girls' Centre by the joint committee of Toronto Presbytery and the Women's Missionary Society, we are passing on some information gleaned from a very interesting article entitled "Margaret: Saint and Humanist" by David le Roi, which we hope will show that the name was well selected and not just a haphazard choice.

In 1070 an English Princess, Margaret, grand-daughter of Edmund Ironside and sister of Edgar Atheling, became the bride of Malcolm Canmore, King of Scotland, at Dunfermline, where the church of the Holy Trinity is a memorial of the marriage. Until this happy union Scotland was a semi-barbarous land where fighting ousted learning and made the court lacking in a culture worthy of its power. With the coming of the fair Saxon Queen all was changed, so that she should always be held in grateful memory. She tried hard to inculcate a love of learning in a land hitherto so ignorant that even the King was unable to read. Malcolm was proud of his wife's scholarship, also of her boundless energy in improving and beautifying the court, training her household staff and bringing up a family. One biographer wrote—"Thanks to their mother's care her children surpassed in good behaviour many who were their elders. They were peaceable and affectionate among themselves and paid due respect to those of more mature years." Besides being a devoted, if stern, mother, Queen Margaret had a warm corner in her heart for the children of all classes.

"She ordered destitute and orphaned children to be brought into her court at the first hour of the day and had food prepared for them. When little ones were carried to her she did not think it beneath her to take them upon her knee . . . and to feed them with the spoon that she herself used."

Unlike so many saintly women of history the Queen did not hesitate to enter the arena of religious disputation—and she founded the Scots Sabbath, overcoming the tendency on the part of the people "to neglect the reverence due to the Lord's Day by devoting themselves to every kind of worldly business". In death as in life Queen Margaret was ruled by love and did not long survive her husband King Malcolm, slain on the field of battle. She died in Edinburgh in June 1093 and was buried in the church of the Holy Trinity, Dunfermline. "Her departure," says an old chronicler, "was so calm, so tranquil, that we conclude her soul passed to the land of eternal rest and peace . . . and thus at length her body rests in that place in which, when alive, she used to humble herself."

—*Muriel L. McMurrich*

Prayer

O THOU who never changest, in whom we live and move and have our being, our hearts overflow with thankfulness to Thee who hast brought us safely to the beginning of another year. Especially do we remember all the way Thou didst lead and guide us in the year just ended.

Through the tragedy and agony of a war unparalleled in history Thou didst protect this great continent, so that we were not afraid for the terror by night or for the arrow that flieth by day. The destruction that wasteth at noon-day did not come nigh us. For this and all the countless gifts of Thy love, we thank and praise Thee, O God. As we enter this New Year we go forward without fear but rather with high courage, new faith and a deep sense of our dependence upon Thee, our refuge and our strength.

Help us to attempt great things for Thee and to expect great things from Thee. As members of our Women's Missionary Society we realize that Thou hast called us to high service. We humbly pray for new power, new grace, new opportunities of service. Whatever the future has for us, help us to meet it bravely, for we know we cannot drift beyond Thy love and care.

We pray for Thy Church everywhere, for all who by word or deed, by witness and by prayer, strengthen the stakes and lengthen the cords that bind us to Thee, our Saviour, and to each other in the bonds of love. We confess our frequent failures and shortcomings. We ask Thee to forgive us and enable us to stand fast and never weary in well-doing.

Give wisdom to our leaders who bear great burdens of responsibility in these days of national and international difficulties.

Help us all to be patient, gentle, understanding and wise. Let only thoughts that bless dwell in our minds.

All these blessings we ask in the name of Jesus Christ our Saviour and Redeemer. Amen.

There is no hope, nor can there ever be
Triumphant peace, with freedom's flag unfurled,
Until from shore to shore, from sea to sea,
Christ rules the world.

Be this thy choice, thou brave, belovèd land,
When bliss shall break, and death's dark veil be furled,
To build on earth what God the Lord hath planned—
A Christ-born world.

—Gilbert Rae, in *Life and Work.*

The Lordship of Christ

By Rev. Joseph Wasson

Sanctify in your hearts Christ as Lord. 1 Peter 3: 15.

CHRISTIANITY, in its beginnings, was marked by a great simplicity both in faith and in worship. The centuries, as they passed, have seen many changes in both directions until, to-day, the early characteristic is well-nigh lost. The Church is not altogether unaware of this, hence the demand, in many quarters, for a reconsideration of ancient creeds and formulas, and a desire for return to the early simplicity.

In view of all this, the text has a peculiar interest, because it embodies what we might call, ''The Earliest Christian Creed.'' To affirm with one's whole being that ''Jesus is Lord'' was to make the deepest confession of the Christian Faith, and give the clearest evidence of the work of God's Spirit in the heart. It was recognized that ''No man can say, Jesus is Lord, but by the Holy Spirit.'' Multitudes saw in the Man of Nazareth the prophet, the teacher; few saw in Him the Lord from Heaven. The former based their verdict on the revelation of flesh and blood—the human Jesus—the latter, on the witness within—the Spirit speaking in the heart.

If the Church is to be strong and effective in the world, it must come back to this early faith. It must confess Jesus, not simply as Prophet, Master, or Teacher, but as Lord. In its teaching and preaching He must be set forth, not simply as an Example to be followed, but as Lord, to be obeyed.

This is the meaning of the text. Give Christ in your hearts the place of authority that belongs to Him as Lord, and then bow before Him with all reverence and submission.

It is easy to imagine the change that would come over our world if the injunction of the Apostle were taken to heart and acted upon, even by professing Christian people. Individual life would become a new and a nobler thing; for purity would mark all thought, speech and behaviour. Commercial life also would be a different thing; for the widespread abuses which cause hardship and suffering to so many would disappear. And the national life also would be affected; for all hatred and jealousy, and the things that make for war, would vanish. The new world, for which men hope and pray, will come when Christ is sanctified in the human heart as Lord.

It is not uncommon to hear people speak with scorn of the progress of Christianity. They point out that its triumphs are meagre in proportion to the years of its continuance. The criticism comes, of course, from non-Christians, and is meant to disparage the Faith. The reply of Chesterton is quite pertinent, ''Christianity has not failed; it has been found difficult and not tried.'' Why should we blame the doctor if we refuse to obey his instructions and pour his medicine down the sink?

It is becoming clearer every day that in Jesus lies the hope of the world. Some have even stated the issue with boldness in the phrase, ''Christ or Chaos''. So the Church in these days of unsettlement and reconstruction has a fresh opportunity for declaring its secret. To make it known is the privilege and responsibility of each member, and is not simply a matter of speech only, but also of life. ''Sanctify in your hearts Christ as Lord.''

Leaving for Kunming

In an air letter to Mrs. Strachan Mrs. Gehman wrote from Calcutta on November 24th:

—This is the week of weeks for on Wednesday (November 28th) I fly in by C.N.A.C. to Kunming, almost at my journey's end and about to enter the Lord's service on the mission field. The American Express handed me a letter of welcome from Mr. Coonradt. In it he told about the Church of Christ in China workers I am to meet. Dr. Florence Huang Hi, who was educated in America, is to go to the hospital in Kienshui. Mrs. Grace Lee Kao is the woman worker in the church. Also at Kienshui are Pastor Heo and his wife. Mr. Teng and his wife do the business work. Mis Tuan is also going, probably to work among the students and young people and to help new missionaries with the language. Mr. Coonradt says the work in Kienshui is very encouraging and that they are all thrilled with the good prospects there.

Mrs. Gehman

(November 27th)—We are waiting in the C.N.A.C. offices for a truck to take us to the airport after a very busy day. First, we went to the C.N.A.C. offices to find out how much weight we were to be allowed, then to the American Express, then home to pack accordingly, then back with our baggage to be weighed in again. . . . My baggage is costing more than my passage. . . .

One afternoon we went out to Belvedere, formerly the residence of the Viceroy of India during the Christmas season. During the war it served as R.A.F. headquarters and now is a Red Cross centre for the repatriation of children and adults interned by the Japanese, a palatial residence with very beautiful grounds. There I met, and talked with, Mr. I. Jaffrey, Dr. Goforth's son-in-law, who is flying to England in a few days. Some of the children were pitiful with their spindly legs. One French couple with five little children who had been interned in Saigon came over and gazed unbelievingly at Janet Leigh, our six-months-old American baby, and looked at the skeleton bodies and sad little faces of their little ones, and we all wanted to cry. The parents, too, looked starved. They'd been allowed one quart of milk for two days.

I can hardly believe I am so near journey's end. Early to-morrow afternoon we shall be in Kunming. I haven't had time to think much about my first plane trip, but our Saviour said, ''Lo, I am with you alway.''

The Rev. R. G. Coonradt, writing in September of the work in South Yunnan, gave information about what was being done and planned in Kienshui.

—With the co-operation of the county and ''Fu'' officials and Kienshui gentry, a very suitable property at the centre of the residence and educational part of the city has been leased for a period of 10 years, with privilege of renewal. It meets our needs for hospital, residence, church and other work we hope soon to be doing. As you know, the Friends' Ambulance Unit is helping us to start the hospital work and is providing us with most of the needed equipment and some personnel. Two nurses and a technician are being aided by Pastor Heo to make alterations and get things in shape. We are anxiously awaiting word of the coming of the two nurses and one doctor, and also hope and pray for the coming of the man doctor.

When we remember that practically no real Christian work has ever been done in this big section of the province of which Kienshui is the centre, and that there is no hospital and scarcely anyone to be called a doctor, it's a great thing that we all can be having a part in answering the prayer of so many that the Church in China workers would ''come into this Macedonia and help''. I wonder if the spirits of Dr. Cheng Ching-yi and Dr. and Mrs. A. R. Kepler do not behold with joy some fulfilment of a hope and prayer they strongly held during their latter years on earth! The need is just as great, the opportunity just as open, and the promise just as sure as it was in their days of hope and vision. We now have a preacher in the big Mengtze field, two men in Kokiu, Pastor Wen in Shao-Shinpa, and an agricultural worker.

Work Among Young People

FROM *Miss Muriel Judd* of Val d'Or, Quebec, has come some news of her autumn work on that field, to which she went after graduating from the Missionary and Deaconess Training School last spring. Both Val d'Or and Perron have Explorer Groups, the latter now including boys as well as girls. In Val d'Or the Canadian Girls in Training and the Senior Quiz groups, about twenty-four girls altogether, joined forces in the autumn, and at the weekly meeting they divide into the two groups, Miss Jean MacLeod leading the seniors and Miss Judd the C.G.I.T.

A new children's group and a choir have been formed. Of the former Miss Judd said in November: ''It is not a Mission Band as yet, but more like a week-day Sunday School. I had planned to start a Mission Band for the boys and girls from six to eight years of age, and the day before we were to begin I went to the school and gave such an enticing invitation to the children that the next day no less than 54 turned out to the meeting. . . . Since then I have divided the group, one week having the Grade I children, and the next, the others, who are in Grades II and III. We meet in the school basement after school and have games, singing, stories, Bible stories, and handcraft. As most of these children do not attend Sunday School it provides a wonderful opportunity to tell them about Jesus.'' The choir, with Miss Judd as leader, is a great help in the church services. On November 11th, with the addition of some school children, their number was brought up to 32 for the special Remembrance Day and Education Sunday service, which was held in the Princess Theatre.

''In addition to my regular meetings and the visiting of homes, we had a camp reunion on October 20th, when we served supper to several of the girls who had been at camp in the summer, and on Sunday the 21st we had a camp service in our church in the morning and in the United Church at Bourlamaque in the evening. I conducted both services, and some of the camp girls sang at both. I also conducted a broadcast, a church service, and the worship service when the O.R.E.C. team was here in October.''

Referring to the leaving of the Rev. D. MacLeod, Miss Judd said, ''He will be sorely missed by this community. It is to be hoped that it will not be long before another man will come to take his place. . . . In Val d'Or there is no Protestant church other than the Presbyterian. . . . Considering the work that already lies at our door, and that which awaits us in the near future, our Church is faced with a tremendous challenge and responsibility. . . . In the absence of a minister, I shall try to keep up the church services. . . . We are going to try to arrange for a car for Sunday afternoons, so that our Sunday School in Perron may be continued, and I hope to be able to keep up the other work. Fortunately, Miss Jean MacLeod will be here to help me. . . .''

In another letter Miss Judd wrote: ''Val d'Or is a town with a great future, and in the next three or four years it is expected that the present population of 7,500 will be doubled.''

In Calgary *Miss Zena Cavana* has been helping in the work at Pleasant Heights. In November she wrote that she had a Canadian Girls in Training group of eight members and a Mission Band with about ten boys and girls. The Boys' Club has grown, so that it was decided to divide it; seven or eight of the younger boys formed an Explorer Group, and the older ones (eight or nine boys) continued as ''The Challengers''. The greatest difficulty, she said, seemed to be in making them go home when the meetings were over, and in explaining why they could not meet two or three times a week instead of just once! The Challengers were eager to take mission study. Later in November they were working hard on the play ''Good King Wenceslas'', which they were to present at the Sunday School Christmas concert. (The boys had decided to call themselves ''The Challengers'' ''because they were all enthusiastic readers of *The Challenge* Sunday School paper.'')

Since September *Miss Athalie Read* has been carrying on deaconess work at Cochrane under the Presbytery of North Bay and Temiskaming. Except when a minister from another town comes to take the church service, she is responsible for the services in Cochrane. Dr. Aitken of Timmins conducted the communion service in November, and she went to Timmins. The Sunday School had been reopened, and there are three teachers, Miss Read taking the Bible Class. The women of the congregation continue their work in the Auxiliary and the Ladies' Aid; at a very successful bazaar in the fall the latter realized the sum of $119. Her Explorer group, which began with four members, had ten in November; there were twenty out at their Hallowe'en party. The last week in November Miss Read was beginning to take work in Religious Education in the public school, ''a good opportunity to reach boys and girls who don't go to Sunday School''.

Netherlands East Indies—With the help of the Netherlands authorities the British and Foreign Bible Society is now printing in Australia 10,000 copies of the New Testament in Malay, which has been accepted as the lingua franca of the Archipelago, so that there may be no delay in resuming missionary work.

—*Presbyterian Banner*, South Australia.

Giving Them Something to Read

Miss Margaret Brown of the Christian Literature Society, Chengtu, China, acknowledging the money sent early in the year, tells of magazines and books they are able to publish. (June 1945).

— The $313.50 for *Happy Childhood* and other literature brought $162,540 Chinese currency and the $200 for literature for Mr. Zia brought Chinese currency $103,690, making a grand total of $266,230. These figures are fantastic and ununderstandable at home, I fear. To give you an idea of values at the present time, let me quote the price of printing. Yesterday I made the final payment on a book of 104 pages. I had let the contract in early March so that any contract made now would be much dearer, especially since paper has soared in price recently. Well, I paid in all for that book the sum of $132,200—that is, of course, for 1,000 copies. The paper was of the poorest quality fit for print. I imagine the amount Mr. Zia received will now pay for 500 copies of a small-sized book. In the old days in Shanghai we could have two or more (1,000 copies of each) and on good quality paper.

Happy Childhood continues to flourish. There is no more interesting work in China—or so I feel. The children continue to send us fascinating letters. I wish I might share them all with you. . . .

. . . I feel that we have a great future before us. When we return to Shanghai we will doubtless get thousands more subscribers from our old constituency and then we will take back our big mailing list from the West. In the old days we sent rather limited numbers to this far western section. . . . I hope to make *Happy Childhood* a weekly in the future. Of course, it won't come all in one day. We had just started it off as a bi-weekly in 1937 and were forced to cut it down because of the war.

I am using your grant in printing *Baboa The Little South Seas Boy,* for the seven-year-old children. It is full of pictures and has to be lithographed. All lithographing, as indeed all printing, is done here by hand. . . . Our Canadian Mission Press here is the only Press which does really good lithographing. On the strength of the promise of the money, I got them started at this work. It is going very slowly indeed. However, it is being done and that is something. We have almost no books for little children and at this time we are trying to interest them in children of other lands. The South Seas have been much in the news, hence our choice.

Our *Women's Messenger* has become very popular. One of the women evangelists was in from the country the other day and she said: "Everyone loves it. The young women look first at the 'Letter-box', the older women look first at the devotional articles, and the men look first at the review of the news.'' You see we are truly a magazine for the home. We have been co-operating with the Christianizing the Homes Committee of the National Christian Council throughout the year. We have a great many distinguished writers contributing to the magazine. Miss Chen Pei Lan of the Home Economics Department of Ginling College is acting as one of the Honorary editors of the magazine. It has helped a very great deal. Our last issue was a special number on care of children. We had articles on children in war-time in about a half a dozen different countries. . . .

About the new Christian Weekly, *Tien Feng,* which the United Christian Publishers are putting out—both Mr. Zia and I are on the Editorial Board and make weekly contributions. We have one or two deeply interested people helping us. We hope to make it an outstanding success. . . . All these projects keep me more than busy, but it is such a joy to think I am here to carry on. I can never be too thankful that the way was opened for my return. With Mr. Terry at home in America on sick leave, and Miss Murray, who has been giving part time only, leaving at the end of September, I shall soon be the only foreign member of staff in active work of the Society. It is a heavy responsibility, and one which I feel I am carrying very inadequately, but it is also a great joy to know that many thousands of people are the richer, mentally and spiritually, because I am here to help the work along.

Please thank the members of your Board for their generous support. Their confidence rejoices my heart. . . .

Extracts from Letters sent by Happy Childhood Subscribers

''Yesterday I received my constantly-hoped-for *Happy Childhood.* Don't worry! The contents are new and fresh and the ideas very good. In this wartime, pupils ought to read something besides text-books, but we hate to wait a month for it to come. . . .''

''From long reading we know that the contents of *Happy Childhood* are of unlimited preciousness. Truly it is the very cream of literature for children. It is a great help for all promising children. It is also the best illustrated children's book. Because we find other books dry and uninteresting, we know well how this magazine helps children.''

''To the Editor of Your Honourable Paper— I am one of your indefatigable readers. I am influenced and stimulated by the good things in *Happy Childhood* such as the stories, articles, letters from the children and the puzzles. We all like to solve these. . . .''

''I am one of your honourable Society's faithful readers. I feel that you manage your paper perfectly. The material in it is rich and written in a new style. Children 'within the seas' and 'beyond the seas' all feel this way. Children may write letters to the paper and they need to do this. In the paper are many things for which children hope and they may get full satisfaction in reading. It gives guidance to the wandering youth, pointing out the bright and great and limitless future. Quickly going forward helps them to come up to their ideals. I am representing the other readers in writing you. I want to thank you but I do not know how. I do not know how to put one word after another to praise you properly and bless you. I want to thank the editor and the office and the paper. I can't use words or phrases to express what I feel but I thank you sincerely and openly.''

''There are seven of us in my home and my mother is sick. Father is the only wage-earner and if my brother is not at home when father comes back he has to make the food, too. So now in this my time of study I must work hard and advance quickly for when I grow up I certainly want to support father and mother and not let them suffer hunger or cold. My heart constantly tells me that for parents' life to be so hard is shame for the son. So when I grow up I want to have scholarship and a purpose. Tell me how good you think this is. . . .''

The Christian Front in China

''Ho Tso'' (Working Together)

By Archie R. Crouch

REV. T. K. Chiu, pastor of the Kunming congregation of the Church of Christ in China, has a meeting of all church workers at eight o'clock every Tuesday morning. After a period of Bible study and prayer, led by someone appointed by the pastor, the work of the church for the next week is discussed in detail. If some of the missionaries or other church workers have been working on a special project, a report of progress is called for and creative criticism is welcome.

At the last meeting I attended before leaving Kunming the problem of the choir was discussed. It seemed that some of the folks in the choir were there simply because they liked music and wanted to keep their voices in training, and they had not yet caught the true meaning of Christian music. Because of this, there were often differences of opinion among the choir members and between the choir and the choir leader. Mr. Chiu could foresee serious trouble if the *status quo* was allowed to continue. After discussion it was decided to have a choir party, at which time the pastor would give a talk on the true meaning of Christian music and its relationship to church musicians.

Mr. Chiu also brought to our attention an opportunity for Christian teaching among the instructors of a primary school which the Church had been instrumental in founding. Preliminary suggestions were made for the organization of a Bible class among the teachers in that school. The pastor also mentioned the fact that many of the young couples of his congregation had young children and that many of them were not very well acquainted with the basic principles of rearing children—both in the matters of physical care and Christian instruction. Plans were put under way for a young parents' club and baby clinic. The matter of adult education was brought up from previous meetings for further clarification of plans. Decisions were made regarding buildings and programme for literacy classes, so that the Church could be working together with the national government in its programme of adult literacy schools.

This brief report on a Tuesday morning meeting of one congregation of The Church of Christ in China is indicative of some of the problems the Chinese Church is now facing and of the method in which these problems are being tackled. Most significant to me is the method of working together with missionaries. You may have noticed that in this church the Chinese pastor takes the lead. He calls the meetings, he appoints the leader of devotions, he is chairman of the meeting, he guides the discussions. The missionary sits as one of the co-operating members of the group and his suggestions are considered for their value, not for their source. It is a type of working together which is very new in missions; it is the realization of the aim of developing native leadership in the ecumenical Church; it is a pattern of international Christian relationships in the Church which must be expanded into every place in which the Church exists.

LITERATURE PAGE

Miss Louise A. Reith

Auxiliary Book Shelf

IN 1945-46 we are commemorating one hundred years of missionary work begun by the Canadian Churches between 1840 and 1845. The joint observance of this Centenary was approved by the Mission Boards of the Church of England, the Baptist, United and Presbyterian Churches. As a part of the observance a series of pamphlets has been issued. Among these is a set of four biographies of Canadian missionaries, entitled HEALING HANDS, AMBASSADOR OF THE FROZEN WAY, GREAT

LIVING, and WHITE ANGEL OF TOKYO, respectively. We hope that every Auxiliary will have a set on its Book Shelf and as many members as possible will secure sets for their own libraries.

In HEALING HANDS Mrs. J. B. McLaurin tells us of Miss Jessie Allyn, M.D., of Pithapuram, South India. Dedicated by her parents to the "service of God in some mission field", this Canadian girl, when she grew up, chose to study medicine and to be a missionary. What her loving service meant to the women and children of India is portrayed for us in this brief biography.

The Right Rev. A. H. Sovereign recounts in AMBASSADOR OF THE FROZEN WAY the story of the Apostle to the Eskimos, Rev. Isaac O. Stringer, of whom he says, "From a lowly home near Kincardine in Western Ontario to the throne of the Archbishop of Rupert's Land, from the indescribable squalor and filth of an Eskimo igloo to the banquet table of the King Emperor of the British Empire—such is the story of a poor boy who made many rich, rich in the spiritual power of the Kingdom of God and its King."

GREAT LIVING by Dr. Kenneth J. Beaton is the story of some twenty-eight years of medical missionary work in Chengtu, West China, by Charles W. Service. This story of his life and work proves how true the words quoted on the title pages were of him—

"He greatly loved,
He greatly lived,
And died right mightily."

The brief biography of a great Canadian missionary reformer, Dr. Caroline Macdonald, is given to us in THE WHITE ANGEL OF TOKYO by John McNab, Hon. Group Captain, R.C.A.F. It is the story of her life from her childhood in Wingham, through her days at the University of Toronto, as National Secretary to Japan for the Y.W.C.A., and of the wonderful influence she was able to exert among society's outcasts in the prisons of Japan because "she was not ashamed to call them Friends".

Such missionaries as these about whom we learn in the four biographies have been worthy ambassadors of their country, of the churches which they represent and of the King whom they served. Every member of our churches should be familiar with the work of these representative Canadian missionaries. We urge all Literature Secretaries to advertise these booklets as widely as possible.

The set of four can be secured from the Literature Department for fifty cents; single copies, fifteen cents each.

AUXILIARY PAGE

Mrs. W. A. McLennan

Planning The Year's Programme

A NEW YEAR—a new beginning—the time of the year when we as members of the Auxiliary should be looking back over what has gone. What of our programme? What did we gain from our meetings? How many new members came to our group? If there were few or none, why?

The New Year is also a time for looking ahead with hope and anticipation to what is before us. If some parts of our programme failed last year, would not this be our opportunity to make improvements?

In every Auxiliary there should be a programme committee composed of three or four women. If they have not already met to plan for 1946, a meeting should be held as soon after the New Year as possible. It would be a good idea if each of these women could read over the study book before the meeting. Each chapter lends itself to a definite form of presentation. If the members of the committee are familiar with the study then they will find it much easier to choose the right member for a certain type of topic.

It might be well to prepare a chart, writing on it the name of each month and leaving a space in which the plans might be written. Under April and October you will be noting your spring and autumn Thank-offering meetings. In your December meeting you would make provision for the election of officers and at your November meeting you would plan for a period to be devoted to stressing the value of *The Glad Tidings*.

As you plan your programme for the year you will be thinking of those things you would especially like to stress. You will not overlook the importance of attempting to have all members share in some one of the meetings during the year—letting each one feel that she has a definite part to play in the life of her Auxiliary. If speakers are to be brought in for meetings other than the Thank-offering, it is wise to suggest to them the topic which would be most helpful; for instance, while Africa is being studied this year the special speaker might be asked to give some information concerning that continent and the work of the Church there. Once or twice during the year we should make use of the lantern slides that are available. Too often we fail to realize the amount of information which can be received from these valuable pictures taken by our missionaries.

Have you had a Women's Missionary Society Family Night in your church—an evening when all the missionary organizations meet together? A gathering of this kind is so important in the life of our Society. Too often we think of each group in a church as a separate unit. On Family Night there is a splendid opportunity of making a stronger bond between our Auxiliaries and making members realize that all are part of one Society, that all belong to one missionary family, and an opportunity also of interesting other members of the church who might be invited to attend.

In all of our programme planning let us remember that the aim and the purpose of our Society is to unite the women and children of the Church in prayer and service for the advancement of the Kingdom of Christ, at home and abroad. With this thought in mind let us make our plans for 1946, praying that our meetings may not only be informative but may also be full of inspiration to do more in our Master's service.

—*Frieda Matthews.*

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

A New Year and New Plans

IN this the first month of the new year we will pause to render thanks unto God that the joys, the sorrows, the trials, the disappointments of the past year may be put out of our minds in order that we may start afresh. The war which has held the world in its grip for the past five years is over, for which we are most thankful. However, if we are to have peace and a better world there is still a great deal of real work to be accomplished.

We find the world at the present time in a most unsettled state, and we as members of the Church must recognize that only as the peoples of the earth come under the influence of the Church can there be any hope of having peace in the world. Therefore, we must realize the vast need of more workers, more money, and constant prayer, if our work is to be extended.

With the beginning of 1946 a large number of the Auxiliaries now in this department will be transferring to the Evening Department. What about the girls in your church who are not now in any group? Will you make an effort to look around and see how many girls there are who could be brought together to take missionary study and become interested in the vast work with which our Society is associated? If you would write to the office we should be so glad to send you any information regarding the approach to such a group of girls, and how to organize them.

Surely one new group for each one that transfers to the Evening Department is not too high a goal for us to aim at. There are a number of places one might hope to find new recruits—in the Senior Bible Class, among graduates from C.G.I.T., in the choirs, junior and senior, among the newcomers, in the Young People's Society, and in Red Cross groups that may be less busy than before. Will you take this as a personal responsibility? Don't leave it to some one else, but make an effort yourself to find out what can be done for the girls in your church.

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

HAPPY New Year! By the time the January *Glad Tidings* reaches us, we shall have wished, and been wished, a ''Happy New Year'' scores of times, but perhaps few of us think much more of the real meaning of the words than just to recognize that they express a suitable greeting at this season. However, when we analyze the words and the phrase, it would seem that this is just about the finest thing one could wish for another.

Let us take the first word ''Happy''. We each have our ideas as to what constitutes happiness and people have been known to spend much time, effort, and money in the pursuit of it. To some, being happy might mean being the possessor of much money and the things money can buy. Others might think that happiness is achieved by possessing great power. As we grow older, we find that rarely do these things make a person truly happy. Contrary to our first impressions, ''having'' does not bring happiness. It is ''giving'' that will bring us real joy, and until we learn to give of ourselves freely and unreservedly we cannot hope for true happiness. Let us think first of others, sharing with them our possessions. Let us be friendly to the stranger and let us help others whenever we can, and we shall soon find ourselves glowing with that sense of well-being from which springs true happiness.

Our next word, ''new'', is a thrill in itself. We all enjoy something new and now we have something over which we really should rejoice—a new year in which there are no regrets and no mistakes to blot its purity. It is ours to fill with worth-while deeds and true usefulness. It is our job to maintain its shiny new sparkle. The old year is gone with its regrets and errors, and we now have this wonderful ''new'' year to do with as we will. Let us resolve to live this new year so that when it comes to an end, we may feel that it has been less spotted by selfishness and by mistakes we'd like to forget.

''Year'', the last word of our wish, is a magnificent gift! Three hundred and sixty-five days brimming over with glorious opportunities It is even difficult to imagine all we might do in that time, but we must remember that it is a gift to us and what we do with it is a challenge to each one of us. We can't afford to waste one single day, for each day has its own particular story to tell. Yes, it is a wonderful gift and also a great responsibility, for it is *our* year, and we are accountable for how we spend its precious days. Let us resolve to fill each day, faithfully doing our best in all our undertakings, taking our full responsibility in all the organizations to which we belong and, forgetting self, live the true Christian life.

Thinking of all that we have written on this most popular of all wishes, and giving to each word its full meaning, may we wish our readers most cordially a happy new year.

CHILDREN'S DEPARTMENT

Mrs. W. N. Ferguson, *Secretary*

Resolutions

''WELL,'' said Shirley as she sat in the window seat with her special pal, Elsie, ''to-night is Explorer meeting night.'' ''Yes,'' and Elsie reached for another chocolate from her Christmas box; ''I don't know whether I want to go to a 'resolutions' meeting or not. How about you, Shir?'' Shirley answered that question by asking another one. ''What does 'resolution' mean?'' With a laugh they both bounded for the dictionary. ''Here is 'resolve'—to decide on something or to do something.'' ''Yes, and I see that resolution' means the thing resolved on—or a decision made.''

''I wonder how Miss Ellicott is going to work that into a meeting,'' said Elsie. Only one way to find out, agreed the girls, so 6.45 found them chattering gaily on their way to the church.

After the usual service of worship and business period the meeting was given over to Miss Ellicott. She was the school teacher and she boarded in one of the homes quite near to both church and school. Naturally she knew much about the everyday happenings in the lives of her pupils and the members of her Explorer group. Consequently, she knew how to guide the discussion on resolutions in the right direction.

''It is nothing new for you to hear of people making New Year's resolutions,'' she began. ''Many make resolutions they never could keep, and some folk even boast that resolutions are made to be broken. To-night I should like to show you that it is possible to make and keep sensible resolutions.

''Don't make silly resolutions or resolutions you know you won't keep. Don't make too many resolutions. Try to make resolutions that will be helpful to others. As Explorers our resolutions can be of four kinds, those that will benefit self, home, church or community.

''For example, one could resolve to practise her music every morning instead of constantly putting it off and sometimes neglecting it altogether. That would be beneficial to herself. It would be nice, too, to resolve to clear up and wash the dishes each night immediately after the evening meal, without mother having to urge us over and over again to do so. How happy that would make our home! As a member of the Explorer group one could resolve always to help to leave the church clean and in order after our meeting; and to help some one in the community one could call once a week to see Mrs. Godfrey, the crippled lady, and return her library books and get her new ones.''

Having given the group these simple suggestions, Miss Ellicott found it easy to lead the children in a discussion of some of the things they might resolve to do. Not everyone takes music, and boys rarely do dishes, and Mrs. Godfrey doesn't need fifteen children to go to the Library, but Miss Ellicott had set the group thinking, and she felt sure that the members all went home with a desire to start 1946 resolving to do at least one thing, and that thing well, for home, church or community.

New Organizations

British Columbia

Westminster Presbyterial—Mission Band, White Rock. Leader, Mrs. R. S. Leslie.

Ontario

Orangeville Presbyterial—Girls' Group, Proton Station. Leader, Mrs. Carlyle McMillan.

Toronto Presbyterial—Happy Workers Mission Band, Port Credit. Leader, Mrs. A. G. Milne, 8 Park St. East.

Saskatchewan

Regina Presbyterial—Norside Explorers Group, Regina. Leader, Mrs. A. Marshall, 1318 McTavish St. Walter Martin Memorial Explorers Group, Regina. Leader, Miss Dorothy McCauley, 928 Lindsay St.

PROVINCIAL NEWS

ALBERTA

Mrs. A. A. MacGregor, 9824 103rd St.,
Edmonton, Press Secretary

RED DEER Presbyterial — October 24th was a red-letter day for Carstairs Auxiliary in that it celebrated its 32nd anniversary with a birthday tea. Former members who could be reached were invited, and from 40 miles around they came; others sent messages. During the afternoon the Peace Thanksgiving Fund was introduced, and the response was good. Three Provincial Board members who arrived unexpectedly were warmly welcomed, and their timely messages and friendliness forged a stronger link between the senior officers and the members of this country Auxiliary. One of the three was the Welcome and Welfare Secretary, and the worthwhileness of her work was well demonstrated, as one heard, ''Oh, you are the lady who came to see me when I was in the hospital in Calgary'', or ''Come and sit by me, I remember your visit,'' and so on. Mrs. R. J. Chrystal's history of the Auxiliary was unusually interesting, emphasizing the value of the Women's Missionary Society and all missionary work, and showing that the Auxiliary had almost tripled its first membership (of 8), three members had been Life Members; many members had served on the Presbyterial Executive and Provincial Board; and on three occasions a member represented the Provincial at the Council meeting. As an Auxiliary they rather prided themselves on the fact that at no time during the 32 years had money been raised except by free-will offerings. Studies prepared by the Society had been used with gratifying results and members made themselves familiar with the names and work of most missionaries, deaconesses, and secretaries. As one looks back, and wonders what has kept this Auxiliary fully officered and functioning the answer seems to be, ''The desire to serve''. Two charter members, Mrs. Chrystal and Mrs. Carmichael, both still active and interested in all church work, presided at the tea-table. Mrs. Prizeman and Miss Gibson's singing of ''Abide With Me'' was more than a beautiful duet; it was a benediction. ''So at the close of the years we come filled with thankfulness and joy that we do not come entirely empty-handed, but have some sheaves to place on the altar of sacrifice, and praying that with the help of God, His love and care guiding and directing us, we may bring more sheaves, not only bigger but better sheaves''—Such were the closing words of Mrs. Chrystal.

At the Carstairs Thank-offering meeting Mrs. A. B. McGorman, Presbyterial President, spoke on ''Thanksgiving'', giving many reasons why we here should give thanks.

At the annual missionary rally for the Willowdale Field, held in the Willowdale Church on October 19, all points were well represented. Mrs. C. Bray was in charge, and Mrs. McGorman, the guest speaker, gave a challenging message on the opportunities of our Society in the present crisis of victory. Others taking part were Mrs. J. McPhee, Mrs. Collier, and Mrs. Lepsack. Following the interesting meeting tea was served by the Valley Centre ladies.

The Chums Mission Band, Rocky Mountain House, did not organize in the autumn, but the small children attend a Bible kindergarten, which they enjoy very much. The ladies of Old Town continue to meet each month, at their last meeting using the Thanksgiving service in *The Glad Tidings;* in July they enjoyed a picnic at the river, with 25 adults and children; in June they had Miss Shaw, student deaconess, and at other meetings, Miss Ellen Douglas of India, Miss Burton, the new Public Health Nurse, and Mrs. R. S. Gibson of Calgary. The Rev. and Mrs. Mark attend the meetings.

BRITISH COLUMBIA

Mrs. W. Barlow, 149 W. 5th St.,
North Vancouver, Press Secretary

VICTORIA Presbyterial—Members of the Presbyterial Executive visited the Sooke Auxiliary at their Thank-offering meeting. In the absence of the Presbyterial President, the first vice-president took charge. The devotions were conducted by Mrs. R. S. Gibson, Calgary, a former president of Alberta Provincial, Mrs. W. Sanders, and Mrs. H. Warren. The address was given by Miss Isabel Scott, who gave a most interesting account of some sessions of the Council meeting in Toronto. Mrs. G. Cordiner, Literature Secretary, displayed literature. Mrs. J. C. Scott, Presbyterial Treasurer, was also present.

St. Andrew's Auxiliary, Victoria, held an interesting Thank-offering meeting. Rev. J. L. W. McLean conducted the devotions, and Miss G. L. Ament, superintendent of the Nasik Leper Hospital in India, spoke of the origin of the Mission to Lepers and its work.

Westminster Presbyterial—At the Thank-offering meeting of Robertson Auxiliary on November 22nd the Rev. S. Barber gave an interesting talk on Africa, pointing out the great need of missionaries there, and Mrs. W. T. Beattie gave an excellent report of the Council meeting.

Mount Pleasant Auxiliary, at the Thank-offering meeting, enjoyed hearing from the Rev. Edward Bragg of the work in British Guiana, and seeing his pictures. At the November meeting Mrs. Murdoch, Presbyterial President, gave an address on ''Martha and Mary''.

The annual Fall Rally of the Young Women's Auxiliaries of the Presbyterial was held in St. Andrew's Church, New Westminster. The Mount Pleasant Auxiliary had charge of the devotions, and Miss L. Murray very capably handled the topic. Mrs. James Evans, who was a delegate to the Council meeting, gave a most stimulating and informative report, and Miss Norma Barlow presented a full and interesting report of the Young Women's Conference in May, with recommendations made by the various secretaries. In the absence of Mrs. George Bell, Presbyterial Secretary, through illness, Mrs. W. J. Murdoch presided.

St. Stephen's Auxiliary, North Vancouver, held their Thank-offering meeting in the church on the evening of October 25th. There was an excellent attendance of members and friends. The Young Women had charge of the devotions, the Mission Band sang, two Sunday School boys took up the collection, and prayers were offered by a member of Session and a representative of the Board of Managers. Miss Norma Barlow spoke on the inspirational side of the Young Women's Conference. The Rev. H. A. Berlis gave an interesting talk on the history of Missions, pointing out our place in the great scheme of the work. Mrs. Murdoch brought greetings from the Presbyterial.

MANITOBA

MRS. W. S. NAIRN, 523 S. VICKERS ST.,
FORT WILLIAM, ONT., PRESS SECRETARY

SUPERIOR Presbyterial—A very concise and interesting report of the annual Council meeting was given by Mrs. W. S. Nairn at a Presbyterial meeting held in First Church, Port Arthur. Miss Redmond, Provincial Young Women's Secretary, gave a fine report of the Young Women's Conference at meetings of First Church Evening Auxiliary, Port Arthur, St. Andrew's Evening Guild, Fort William, and at a meeting of the Willing Talent Workers, Fort William, who held a joint meeting with the Young Women's Guild in order to hear Miss Redmond's report. Mrs. George Blake, Presbyterial Young Women's Secretary, accompanied Miss Redmond to the various Young Women's meetings. Mrs. Nairn and Miss Redmond also gave highlights of the two meetings at a meeting of St. Andrew's Auxiliary, Fort William.

ONTARIO

MRS. J. R. HILL, 250 COOPER STREET,
OTTAWA, PRESS SECRETARY

BARRIE—Barrie Presbyterial is fortunate in having in their midst Miss Bessie MacMurchy, a missionary nurse now home on furlough from Jobat Hospital, India. At Thank-offering meetings in Stayner, Thornbury-Clarksburg, and Sunnidale Corners, she told of encouragements and discouragements of the work in India. At Collingwood, her home town, she showed and explained her interesting collection of Indian costumes; these included those worn by Bhils, among whom she works, Hindus and Mohammedans; a handsome pink satin *sari,* given to her by a ruler of the state at the time of his marriage, was much admired. Mrs. W. Peterkin and Mrs. James Wright led in devotions.

Brockville — Morrisburg Auxiliary paid sincere tribute to the memory of the late Mrs. Fannie Gibson, for 23 years president of the Auxiliary. To the work so dear to her heart she gave unstintingly of her time and talent.

Chatham—Mrs. M. S. Fulton, Chatham, addressed the Thamesville Auxiliary, quoting from addresses given at the Young Women's Conference in Toronto. At the ''Eleanor McKechnie'' meeting in St. Andrew's, Windsor, Miss Belle Bayne gave a report of the Conference. Mrs. D. Charteris and Mrs. O. Drury visited all the Young Women's Auxiliaries in Kent, featuring the conference by means of a radio quiz. Two inspiring Mission Band rallies, arranged by Mrs. Peifer, Children's Secretary, were held in Chatham and Windsor, two Band members presiding, Alex. McPherson at Chatham and Christine Torrie at Windsor. At Chatham Miss Ruth Quinn, using a flannelgraph, depicted child life in India, and Mrs. Fulton, also using the flannelgraph, spoke at Windsor on the subject, ''Lost and Found''.

Guelph—At a C.G.I.T. rally in St. Andrew's Church, Galt, the 75 members present thoroughly enjoyed hearing

Miss Bessie MacMurchy tell of her work among the Bhils and seeing her Indian costumes, worn by some of the girls. Mrs. W. L. MacFarlane of Fergus led in the service of worship. To Knox's Evening Auxiliary, Galt, Mrs. Duncan Allan, Hamilton, gave an address on ''The Women's Missionary Society''. Members of the Iris Errey Auxiliary of Central Church were present.

Hamilton—Smithville Auxiliary celebrated its Golden Jubilee at a largely attended meeting; Miss Helen Wrong, a charter member, and Mrs. H. Hodgkins received the guests. Mrs. H. C. McKellar and Mrs. D. Munro both spoke on the Society's work. Mrs. J. Johnston read ''The Story of the Years'', prepared by Miss M. McQuesten of Hamilton, and a few ''Words of Remembrance'' for those who had died, written by Mrs. R. Vance. Rev. Dr. Young, assisted by Rev. H. A. Boyd of the United Church, conducted a short service in the church and showed views of Korea and Japan. Special honours were accorded Mrs. R. Vance and Mrs. Thompson Wilcox.

Lanark and Renfrew—Renfrew Auxiliary, organized in 1885 by the late Mrs. Andrew Irving of Pembroke, celebrated its Diamond Jubilee on October 11th. The speaker, Mrs. N. G. Anderson of Perth, stressed the importance of praise and thanksgiving in our daily life. Mrs. Culhane gave the history of the Auxiliary and Mrs. Sharpe conducted a Service of Remembrance for 22 Auxiliary members who had passed away since 1925. The following Sunday the Rev. F. R. Meredith brought the Jubilee occasion to a close with a fine missionary sermon, based on Acts 1: 8.

Orangeville — Dundalk and Ventry Auxiliaries observed their Thank-offering at a Sunday service, when Mrs. H. C. McKellar gave an address, stressing the central place that God should have in home, church, and state.

At a gathering in Erskine Church of teen-age girls of Dundalk and Swinton Park, the excellent address given by Miss Margaret Webster of Toronto aroused great interest and enthusiasm. Mrs. R. S. Hardy presided. A sectional meeting, for South Luther, Waldemar, Hillsburgh and Orangeville, was held in Grand Valley; Mrs. Fraser gave a most informative address.

Sarnia—The Presbyterial Executive, meeting in Wyoming, appointed Mrs. Lindsay, Petrolia, and Mrs. F. Gallie conveners to plan for the 1946 annual meeting to be held in Strathroy. Mrs. J. M. Macgillivray was hostess to St. Andrew's Auxiliary, Sarnia, when Mrs. David Ritchie of Toronto, a former Presbyterial President, was the special speaker. Mrs. J. A. Farquharson was specially honoured.

Brigden Auxiliary welcomed the Y.P.A. to their Thank-offering meeting. In an instructive talk Mrs. Allan Neal described several Thanksgiving days in the 17th century, celebrated by people of different tongues and creeds, yet with the same thought in their hearts. Mrs. A. A. Shaw read an appropriate paper.

Saugeen—The Presbyterial's autumn Rally was held in Durham. Mrs. N. Beisel led in the morning devotions, and Rocky Saugeen Auxiliary members in the afternoon. Mrs. Glen Hastie, Harriston, reported on the Provincial Board meeting, and Mrs. Barr, Arthur, gave a full account of the Girls' Conference, while Mrs. McArthur spoke of the Young Women's. Miss Margaret Webster, who had been visiting the Presbyterial, gave a fine address to the girls, and Miss Frieda Matthews conducted a ''Leaders' Conference''; her address was a source of great inspiration.

Stratford — Memories were revived and hearts stirred when Mrs. A. Scobbie read the history of the Presbyterial at the Diamond Jubilee celebration. During the past decade Jubilees had been celebrated by every Auxiliary, the oldest, Harrington, observing its Diamond Jubilee in 1936, followed by Knox, Stratford; Mitchell; Motherwell-Avonbank; Atwood; Listowel; North Easthope; North Mornington; Shakespeare; St. Andrew's, Stratford; Burns, East Zorra; and in two St. Mary's Churches, Monkton, Avonton, and Milverton the Golden Jubilee was celebrated. Said Rev. D. MacInnes, when extending greetings, ''We must be valiant as our forebears, we must banish smugness and get on our knees before God.'' In her address Miss Bessie MacMurchy stated that India had only nine missionaries to every million people, and one nurse to every 52,000; she showed typical costumes worn by Indian women.

QUEBEC

Miss Mary F. Greig, 2168 Paris St.,
Montreal 22, Press Secretary

QUEBEC — At the Thank-offering meeting of St. Andrew's Auxiliary, Sherbrooke, Mrs. K. Murray presided and the service of worship was led by Mrs. A. E. Wright. The guest speaker was Miss Lily Macarthur, Children's Work Secretary. Stressing the necessity for giving children Christian training, Miss Macarthur told of some of the work our Society is doing among children across Canada. The Auxiliaries are faced with a great opportunity and responsibility in helping to carry on this work, as the children of to-day are the builders of to-morrow.

At a sectional meeting held in St. Andrew's Church Hall, Sherbrooke, there was an exceptionally large attendance. Mrs. W. E. MacIver of Melbourne presided. Following a period of prayer, led by Mrs. E. A. Wright, the delegates and visitors from out-of-town were cordially welcomed by Mrs. K. Murray, Sherbrooke Auxiliary President. Reports from the various Auxiliaries were presented, and a prayer of thanksgiving for peace was offered by Mrs. G. Lovett, Melbourne. The highlight of the meeting was the eloquent address on ''India'' by the Rev. C. M. Kerr, D.D., of Melbourne.

Montreal — At the Thank-offering meeting of St. Matthew's Senior Auxiliary, Mrs. R. M. McCleery was the guest speaker. She first gave a report of the Council meeting, then in her Thanksgiving address spoke of the many reasons for thanksgiving to God. Among others, for the cessation of the war; for Christian leadership during the war; for Canada's safety from destruction; for churches left intact, ready for worship, while other countries have suffered heavy losses. She concluded with this question: Are we, who have been so greatly blessed, truly thankful for all God's mercies?

For the opening fall meeting of the Stanley Auxiliary the topic was *The Glad Tidings* and the president, Mrs. C. W. Stackhouse, gave a most interesting talk on the growth of the magazine through the years. It was hoped that interest would be stimulated and subscriptions increased as well as renewed. The October Thank-offering was a joint evening meeting with the Isabel McConnell Young Women's Auxiliary. It was a most successful evening and a spirit of happy co-operation between the Auxiliaries was evident. An interesting and inspiring address was given by Mrs. J. D. Wilkie on her life and work in Formosa. Mrs. Wilkie illustrated her talk with many interesting and beautiful curios and souvenirs in such a delightful manner that the evening was all too short. After the meeting many took the opportunity to examine the variety of curios and souvenirs.

SASKATCHEWAN

Mrs. J. A. Watson, Box 1056,
Weyburn, Press Secretary

PRINCE Albert Presbyterial—At the Thank-offering meeting of the Lucy Baker Auxiliary, held on the evening of October 8th, members of the James Nisbet Auxiliary were guests. Miss Ruby Walker, deaconess from Regina, gave a most inspiring address on ''The Duty of the Church''.

St. Andrew's Auxiliary, Tisdale, held their Thank-offering meeting on October 18th, with members of the Junior Auxiliary and the Junior Girls' group present. The service as outlined in the October *Glad Tidings* was used for the opening devotional period. It was reported that $75.00 had been sent to Toronto for the Peace Thanksgiving Fund. Squadron Leader Wilkinson, former Anglican minister in Tisdale, was the special speaker. He stressed the importance of Christian teaching throughout the world; according to promise, he said, the Church of Christ would and must prevail; it would of necessity be the only solution to bring lasting peace.

Regina Presbyterial—The Auxiliary of St. Andrew's Church, Stoughton, held the Thank-offering meeting on November 8th. Mrs. Wahn, Presbyterial President, was the guest speaker and her address reviewing the Council meeting in Toronto, followed by a message based on the miracle of ''The Loaves and Fishes'', was a source of inspiration and enjoyment.

Saskatoon Presbyterial — At the November meeting of St. Andrew's Auxiliary, Saskatoon, Mrs. M. Grant gave a paper on *The Glad Tidings*. She gave the history of the magazine which had been faithfully giving news of Christian progress and accounts of the important events in our national and overseas mission fields; it is in a sense the voice of our missionaries, she said, as well as the link which connects all departments of the Society. ''May we not attribute much of the success of our Women's Missionary Society to the pages of this magazine whose glad tidings brought warmth and light, the flame of zeal and the brightness of hope to many a little isolated group of humble, noble women working for the cause of Christ in the distant parts of our home and overseas fields.''

I see my way as birds their trackless way.
I shall arrive! What time, what circuit first,
I ask not.
In some time, His good time, I shall arrive:
He guides me and the bird.

—*Browning.*

TREASURER'S STATEMENT

November 30th, 1945

RECEIPTS:

Mrs. E. Bell, Toronto	$ 10.00
Mizpah-Faith, "Home Mission Work"	25.00
A friend, "Christian Literature, China and Africa"	40.00
Miss E. Henderson, "Maternity Ward, Jobat Hospital, India"	50.00
Exchange	2.00
Grand Valley, Ont., "Miss Matthew's Expenses"	1.20
Life Membership pins sold	29.70
Refund on Council Expenses	2.40
Birtle Indian School, Government Grant	4,097.75
Cecilia Jeffrey Indian School, Government Grant	6,138.90
PROVINCIAL GIVINGS:	
British Columbia	500.00
Ontario	13,000.00
Quebec	1,785.00
Alberta	448.63
Alberta, Supplies	31.00
	$26,161.58

DISBURSEMENTS:

Hospitals:	
Rocky Mountain House	$ 260.75
Weirdale	19.33
Chinese in Canada	871.57
Indian Schools:	
Birtle, Government Grant	$1,439.60
Birtle	158.32
Cecilia Jeffrey, Government Grant	2,939.74
Cecilia Jeffrey	162.49
Mistawasis	45.00
Saskatoon Residence	75.00
Supplies	443.73
India:	
Bhil Field	246.70
Jhansi Field	300.08
British Guiana	389.45
Ewart Trust Fund	275.00
Publications	841.31
Deaconesses	1,281.88
Organization	575.00
China	1,000.00
French Work	80.83
Children's Centres	220.53
Exchange	9.04
Christian Literature	98.00
Missionaries' Expenses	1,091.03
St. Margaret's Girls' Centre	245.00
Grants	1,082.18
Deputation	21.80
Rehabilitation Committee	100.00
Administration	638.13
	$14,911.69

RESERVE FUNDS:

RECEIPTS:

Legacy Fund—	
Payment on Toronto House	$ 25.00
Peace Thanksgiving Fund—	
Ontario	1,010.16
Quebec	96.00
Manitoba	155.00
Saskatchewan	147.25
Alberta	289.22
British Columbia	26.50
	$1,749.13

DISBURSEMENTS:

Special Fund—	
Repairs to Children's Centre	$ 387.13

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

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CHRISTIAN WORLD FACTS 1945-46		$ .25
DAUGHTER OF AFRICA. By Ruth Isabel Seabury		.70
FIVE POINTS FOR AFRICA. By Margaret Wrong		.75
COPPER IN AFRICA. By T. Cocker Brown		.10
PRACTICAL BOOK ON AFRICA		.40
CHURCH BELLS CALLING—Children of Every Land. By Muriel Beaton Patterson		.40
AN ADVENTURE IN CHURCH UNION. The Church of Christ in China		.20
THE CROSS OVER AFRICA. Newell S. Booth		.70
Auxiliary Book Shelf 1946—Centenary Books		
HEALING HANDS (Dr. Jessie M. Allyn). By Mrs. J. B. McLaurin		
GREAT LIVING (Rev. C. W. Service, M.D., of Chengtu). By Kenneth J. Beaton		
AMBASSADOR OF THE FROZEN WAY (Most Rev. Isaac O. Stringer, D.D.). By Right Rev. A. H. Sovereign		
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Renewals and new subscriptions for 1946 are coming in.

Subscriptions run from January to December, and are payable in advance. Individual orders are 50c.; two or more sent to one address are 35c. for each subscription. Send all subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings.* Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street W., Toronto 1, Ont.

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I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .... dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Misses Lus 59

Vol. XXII FEBRUARY 1946 No. 2

THE GLAD TIDINGS

Girls of Domestic Science Class, Albion School, British Guiana, Miss La Rose in background

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

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The Glad Tidings

Vol. XXII TORONTO, FEBRUARY 1946 No. 2

Editorial

Word has been received that Mrs. C. P. Young arrived safely at Jhansi, India, after a rather quick voyage from New York to Calcutta.

On January 11th Miss Ellen Douglas sailed from Seattle on the *Marine Angel* of the American President Line for Calcutta, to return to her work on the Bhil Field, Central India. Since coming home on furlough in the spring of 1944, Miss Douglas has done much to advance the missionary cause here, by her work among the young women, especially in British Columbia, and her missionary addresses to many gatherings, large and small, in different parts of the country. She was a valuable member of one of the Inter-Church teams that visited many centres in Western Canada in the autumn in connection with Centenary of Canadian missions.

Miss Douglas

The Council Executive announces the appointment of Miss Helen N. Scott, B.A., of Toronto, as Young Women's Travelling Secretary. Since the death of Miss Negoro, in November 1944, the Young Women's Department has been without a field secretary and, while some assistance was given by other secretaries and for some months by Miss Ellen Douglas, all will be glad to have some one to give her full time to this important part of our Women's Missionary Society. After graduating in Arts from the University of Toronto, Miss Scott entered the Missionary and Deaconess Training School and, on completing her year's course there last spring, was appointed by our Women's Missionary Society as a regional worker in Manitoba.

At the beginning of January Miss Isabel Taylor went to Montreal to open up children's work at Tyndale House. While she is working there under the Tyndale House Board, our Women's Missionary Society will be responsible for her salary and the support of her work. Formerly of the Formosa mission staff, during these last years Miss Taylor has been engaged in nursery school work in Toronto, for some time as supervisor of the Claremont Day Nursery, in the Ukrainian Presbyterian Church. Her successful experience in the children's work for which she is so well qualified should ensure her success in the new work she has begun for our Church in Montreal.

Our readers will be glad to hear that a letter has been received from Miss Luella Crockett, formerly on our staff in Canada and Manchuria. The letter came to Miss Margaret Reid, who was Secretary for China and Manchuria while Miss Crockett was in Manchuria. She was interned over two years and a half, but when released was able to get back to Peiping, where she had been living and working before the war. In her letter she paid high tribute to the Red Cross for what they had done for those who were interned. *—H.M.S.*

Many anxious friends were relieved to hear that Miss Anne Senior, for many years superintendent of nurses in the Mackay Memorial Hospital at Taihoku, Formosa, was at her home in Cambridge, England. She had spent four very hard years in an internment camp, part of the time in hospital suffering from beri-beri, owing to lack of proper food, and from very bad burns.

The Rev. K. H. Yeung

With the sudden death in Toronto of the Rev. Kai Hong Yeung there passed away an outstanding Chinese minister of our Church and a recognized leader of the Christian Chinese in Canada. Before coming to Toronto about three years ago to take charge of the Chinese work in this city, Mr. Yeung was for nineteen years pastor of the Chinese Presbyterian Church in Vancouver. A graduate of the Union Theological College of Canton, Mr. Yeung had been vice-principal of Pui Ying Middle School and principal of the Middle School department of the High Normal School there. He was ordained as Presbyterian minister in Canton. Mr. and Mrs. Yeung and their family have done much to strengthen the Church's work among their people in Canada. Two of the daughters, Lily (Mrs. H. W. Lore of Toronto) and Pansy (Mrs. Dick Woo of Vancouver) were for some years on the Women's Missionary Society staff in Toronto, and Mr. Yeung's sister, Miss Susan Yeung, is still one of our workers among the Chinese women in Vancouver. The members of the Women's Missionary Society would join with others in the Church in offering sincere sympathy to Mrs. Yeung, the three sons and five daughters and to the brother and sister.

St. Margaret's Girls' Centre

The official opening of the St. Margaret's Girls' Centre is being planned for Saturday February 9th but applications for admission are now being received by the Superintendent, Miss Violet Munns, B.A., 1625 Bloor St. West, Toronto 9 (Lo. 8811). As the accommodation is limited, those social agencies, parents or guardians who wish to take advantage of this opportunity for a supervised, wholesome Christian life for girls, from 14 to 16 years of age, whose home conditions are unsuitable, should consult Miss Munns as soon as possible.

—M. L. McMurrich.

Miss Helen Geddie

From "The Missionary Chronicle" (Melbourne, Australia), November 1, 1945.

ON September 11th there passed away, within a few days of her eighty-seventh birthday, one who was a link with the pioneering missionary history of the Presbyterian Church in Canada. Miss Helen Geddie was the youngest daughter of the late Dr. John and Mrs. Geddie of Canada.

Her parents sailed from Boston in 1846, in a brig of 197 tons, bound for the South Sea Islands. Nearly two years later they settled on the lovely island of Aneityum, New Hebrides, which was Miss Geddie's birth-place. She was educated at Miss McGillivray's school in Geelong and, after her father's death there, lived with her mother in Melbourne.

Miss Geddie and her mother were pioneer members of the P.W.M.U. and also of the Melbourne Ladies' Benevolent Society, of which Miss Geddie was secretary for nineteen years.

In her girlhood, being gifted as an artist, she had visions of devoting her time and energy to her beloved talent, but gave up this desire, as she considered her mother needed her. Since then her life has been one of service, to her own folk, her friends, the poor and distressed, and above all the work of Christ. . . . During this year her sister, Mrs. E. K. Macdonald, passed on, and the severing of this last link with her past, and the prospect of blindness, caused this brave heart to falter and those who loved her bade her farewell, after a short and severe illness.

The Presbyterian Advance for Christ and Peace Thank-offering

By Mrs. Daniel Strachan

THOSE who were present at the Council meeting in 1944 when our Peace Thanksgiving Fund was launched will remember a second resolution passed in that connection, which was: ''Should the Presbyterian Church inaugurate any such plan it is understood the Society will join with them.'' Our Church has now launched such a movement to be known as ''The Presbyterian Advance for Christ and Peace Thank-offering''. The objective is $2,000,000 and May 12th to 19th is to see the culmination of the financial effort. What is to be the relation of the Women's Missionary Society to this Advance and Thank-offering? Our resolution speaks for itself—we are certainly a part of it, and as you know have already promised $5,000 for the Relief of European Churches. This forms part of the Advance for Christ and Peace Thank-offering as our Church has promised at least $43,000 and $5,000 will be given over and above this amount and will form part of the gift of the Church.

The $30,000 being raised by the Women's Missionary Society will also form part of the Advance and will be included in the amount to be raised. It will, however, be kept for the purpose for which it is raised and will be administered by our own Society. This is not enough for us to do and the Council Executive must lay plans to do more.

But at the request of the Council Executive I am writing this to each member of the Women's Missionary Society, young and old—to ask you in your own church to be most active in helping the Advance Committee there. We have great faith in what you can do. And what a glorious thing to work for—an offering that our Church may advance in her mission work at home and abroad, in her work among her young people and her children, and in helping to again establish The Church of God in Europe and Asia, and Africa, and the islands of the seas!

God in His mercy has given victory to our armies and in giving us victory He has given us another chance to do what we neglected to do before, what we so often left others to do. Are we now prepared to ''Lift high the Cross of Christ'', to put Him first before our own selfish desires? I should like to ask all our members to unite whole-heartedly in this Advance, work for it and use your influence to make it the success it should be and must be if The Presbyterian Church in Canada is to keep her place among the great Churches of the world.

Work for it, yes, but more is needed. Pray for it, remember the Movement at all your meetings. As we asked when we began our Peace

Thanksgiving Fund, so again we ask our members to reconsecrate themselves to the work of their own Church, full heartedly. What an impetus will be given to our Church and through her to our fellow Christians throughout the world and to those other sheep for whom Christ died! And then give to it, as members of the Church, through your own congregation.

WHY ADVANCE NOW?

By the Rev. Wm. Barclay, D.D.

WE shall always look back on 1945 with mixed emotions. It was the year of victory but also the year when we realized, as never before, to what abysses of depravity humans could descend. Our gratitude for peace calls us to reconsecration to God's service; our horror at man's sadism reinforces our resolves after new loyalty because we must ''overcome evil with good''. So, as we sing, ''But bless'd be God Who doth us safely keep, and hath not given us for a living prey, unto their teeth and bloody cruelty,'' we want to put full meaning into the words by a new and complete devotion to the service of Christ's Kingdom among men.

This desire for a more effective witness to our faith in God, and His purpose for mankind revealed in Christ, is manifesting itself in all the Christian communions. Can this be anything but a great opportunity? Dare we fail to add our influence to this forward movement in the Church Universal? We are a Christian army and our army must march. Delay till all are agreed on the last detail will be a tragedy in days like these. Culloden's Field, lost through the prior wrangling of Prince Charlie's clansmen, had need be a warning.

But to talk of advance and not look to the material resources by which advance is made possible is futile. Hence like other communions, throughout the Christian world, we shall want to know the financial needs of every department of our Church's work in so far as these, if met, would constitute a permanent strengthening of our forces and so carry forward, into the years to come, increased effectiveness of our Presbyterian Church in Canada, as one of God's instruments, in ensuring a nation Christian in foundation.

This is February; and May 12 to 19 is set for a canvass of our membership that an adequate Peace Thank-offering, given where preferred in instalments over the three years, 1946, 1947 and 1948, may come from all our men and women, as well as our boys and girls. Some think the time for preparation is too short; but is our Presbyterian Church not organized for just such intensive endeavour? Besides, through the years of war, we have been striving in various ways to strengthen the Christian witness of all our membership, in home and congregation. Let everyone now respond, as under the call of Christ, to make these months till May a door of opportunity and we shall surprise ourselves by the indication of our latent powers of sacrifice.

Two Million Dollars is a big objective. Let us all scale our givings to it, remembering how in the years of war the added flow of money created extra wealth for multitudes. This is our opportunity to consecrate all we have and are to bring about an Advance for Christ by our contribution, material and spiritual. We represent Presbyterianism in Canada and are looked to, as the representatives of the world-wide family, to bear our share with other Communions in the Christianizing of the Dominion and the World. The tides of this movement, by God's grace, will bless our children's children if we hear God's Word to us in the present world crisis, laden as it is with tremendous possibilities of danger and yet with equal opportunities for new beginnings in Christian loyalty and enterprise.

Protestant Churches in Poland

THE Council of Protestant Churches of Poland, formed in the autumn of 1945, has issued an appeal to all the Protestant Churches in the world:

''The war and the terrible oppression inflicted by the German occupants, who with extreme ferocity persecuted the most vivid and deeply religious churches, have caused the most terrible devastation, both physical and material. The numbers of our church and mission workers were seriously reduced by war and the concentration camp; our church buildings are destroyed, especially in the city of Warsaw, the heart of our country; the charitable institutions have been entirely burned or blown up. . . . The members who have lost all their belongings suffer so seriously that the preaching of the Gospel must be combined with the rendering of material help.

''Above all, we must state the entire lack of religious literature, even the Word of God, in our native language. We were prohibited from publishing any religious literature during the period of occupation, and at present we are ruined to such a degree that we are not able to meet the high cost of print and paper.

''We have no church and no chapel in the city of Warsaw which remains whole. Although the Rebuilding Authorities are repairing and rebuilding almost all Roman Catholic church buildings, yet none of the Protestant Churches has received any help in this respect. During the six years of occupation we received no rations of clothing or linen. . . . All our mission and church labour centres are completely destroyed, and the members, homeless and scattered and in a hopeless situation, plead for your mercy. The only Protestant Hospital in Warsaw, known for its readiness to help not only our members but Roman Catholics as well, is also completely burned down.

"We are using every endeavour to organize philanthropic relief, but this is beyond our capacity. Thousands of homeless children without any food, clothing or shelter, cause us the most pain. . . .

"Please pray for us and for the triumph of the Gospel among our nation. Victory over the Hitlerite monster and Fascism grew out of nations that love the Gospel above all. We, therefore, feel the need of a new breath of Gospel upon our country, which is the only saving power. Like the new Testament Macedonian we plead: Come over and help us."

—International and Christian Press and
Information Service, Geneva, December 1945.

♣ ♣ ♣ ♣

Widespread concern in Great Britain about Europe's starving millions was given forcible expression at a mass meeting which packed the Albert Hall on November 25, 1945, and overflowed into the nave and crypt of a nearby church. Proposals that Britain should send four and a half million tons to Europe, and that the Government should sponsor a scheme for the voluntary sending of food and clothes, were enthusiastically applauded, writes the *Church Times* of November 30, 1945.

"We serve notice on the Government," declared Mr. Victor Gollancz, who organized the meeting, "that if the general rations of this country were to be raised so long as there is acute distress on the Continent, this would be regarded as a grave affront to the national conscience." —I.C.P.I.S., Geneva, December 1945.

Thanks

Think sometimes
How in the winter's storm
Your home is warm.

—How, while some hunger
With scarce food and rough,
You have enough.

Remember
That each new day brings
Such happy things.

—Or, if less happy,
That friends good and true
Try to help you.

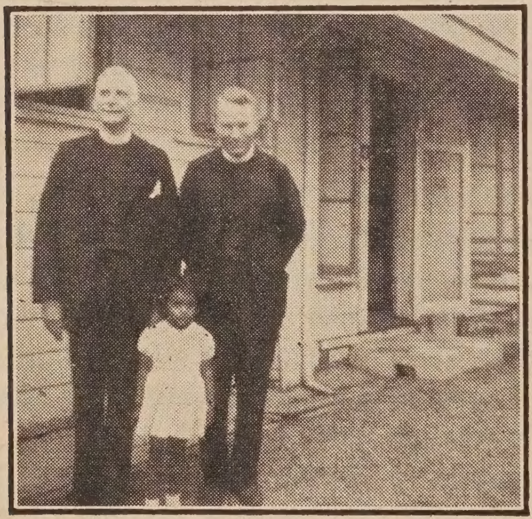
Thankful then,
Serve with thought and deed
Others in need.

—*I. W. Thomson.*

THE VISIT OF THE MODERATOR

REV. JAMES DICKSON

WITH modern air travel, the weeks that are required to reach British Guiana from Canada by ordinary boat passage have been reduced to a few hours. So the Moderator of the General Assembly found himself suddenly thrown into a busy schedule in this colony shortly after the amphibian plane which brought him from Trinidad landed in the Demerara River at Georgetown. From that day, November 15th, until December 2nd, a period of eighteen days, he had as busy a schedule as he will likely have during his term as Moderator. During that time he delivered thirty-three addresses, attended four receptions in his honour in different parts of the colony, travelled over most of the coastal lands by car, train, and also by boat to some of the stations, presided at the opening of Presbytery until officers were elected, laid his hands on the heads of the first young men to be ordained to the ministry of our church in British Guiana, laid the cornerstone of a new school, dedicated a new church, and was ''garlanded'' and welcomed with ''illumined addresses'' times without number.



Dr. Macgillivray and Mr. Dickson, with little East Indian girl

No doubt such swiftly changing scenes in such a strange land, among people of another race, would tend to leave a visitor from Canada a bit dazed. Some experiences might remain as something of a nightmare, too. There was the first Sunday, three days after landing in the Colony, with five services scheduled, at widely scattered points, and a tropical downpour which scarcely let up for ten minutes all day; then there is the countryside, with the dilapidated, unpainted houses, and poverty evident everywhere, which is depressing to a visitor from Canada. The transportation facilities continue to give a nightmare to any one long resident in the Colony. The trains are unbelievable, and the roads are worse. Then there are the obstacles that the driver of a car has to dodge on the roads (not always with success), goats, cows, sheep, etc., etc. Then there are the rivers to be crossed, and ferries to wait for. Fortunately, at this time of the year, the sand flies and mosquitoes are not unkind as at other seasons.

We trust, however, that the pleasant memories of British Guiana will predominate in the mind of the Moderator as he returns to Canada. He will remember the crowded churches, with young people predominating; the sea of bright and hopeful faces of the children in many a school room; the group of capable and intelligent elders, who met to organize the first Presbytery; the five promising young men on whom he laid his hands in the rite of ordination to the Christian Ministry; the spontaneous and sincere expressions of gratitude from the East Indian people all over the colony for the love and service shown to them by the people of the Presbyterian Church in Canada; and the challenge of the great opportunity which is ours to-day in British Guiana.

Wherever the Moderator went, whether to schools or churches, the people gave him a great welcome. Usually an address of welcome would be read to him, and a garland placed about his neck as the highest token of their esteem, in accordance with their ancient custom. At Helena a young East Indian school girl placed a garland of gardenias about his neck, and then, looking up at the towering figure of the Moderator smiling down at her, said:

''Rev. Dr. Macgillivray, we are greatly honoured by your visit to-day, and on behalf of the staff and pupils of the Helena C. M. School, we offer you this token of our esteem. I hope you will accept it as an indication of our appreciation of your visit, and also as a sign of our gratitude to the people of Canada, of whom you are their chief representative. We wish to send our heartiest thanks for the educational and religious facilities made available to East Indians particularly, by their efforts. When you return to Canada we hope you will tell them of British Guiana, and I hope you will not forget Helena C. M. School.'' In this simple and sincere expression of gratitude, this little East Indian girl spoke for her race. She spoke the appreciation of a grateful people for a love and service which will not be forgotten with the passing of the years.

In his inspiring addresses, personal acquaintances, and friendly contacts, Dr. Macgillivray quite won the hearts of the Indian people. His approachableness, kindly disposition, and sympathetic understanding made him popular with all who came to know him. As one said, "He came as 'the Moderator' but now we know him as 'our Moderator'!" He was loved and respected not only because of his official office and position, but because of his personal character and kindly fatherly nature. The strong ties of love and affection which have bound the members of the Mission to the Presbyterian Church in Canada have been greatly strengthened by his coming, and will continue, to the glory of God and the upbuilding of His Kingdom, through the years to come.

The Moderator Comes to British Guiana

BY MRS. JAMES DICKSON

"FOR sixty years you have been giving to us,—you are always giving to us, and we have nothing to give in return. But I assure you that the East Indian people deeply appreciate the help and generosity of the Mother Church, and we will never forget what she has done for us, and we will do our part in building the Kingdom by doing all in our power to help the cause of Christ in British Guiana." A humble man was speaking, his sincerity deeply evidenced by the simplicity and directness of his words. He was, in fact, a man of position and wealth, an elder in one of our largest churches, and he was speaking to Dr. Macgillivray, the Moderator of the Presbyterian Church in Canada, at one of the receptions held in his honour.

One could not help but be thrilled by the drama of that scene, for this surely was a moment of culmination. Long, weary years lay behind those words, years in Canada when little groups as well as larger churches faithfully tried to carry out the Master's last bidding and send people "into all the world",—missionary meetings earnestly planned, special appeals, women saving carefully for the Lord's work, men thoughtfully giving of a hard-earned store for God; anxious planning and choosing by committees and Boards of suitable men and women to go as missionaries; workers arriving on the field with prayers on their lips, half-frightened at the magnitude of the task before them, but determined to do their best, often meeting loneliness, scorn, indifference, illness, and, at times, death, and yet always building; reports going home to Canada, sometimes encouraging and sometimes discouraging, still the burden of their message was, "His Kingdom has begun among the East Indians in a few men's hearts,"—"The children are coming to listen," —"We are planning schools,"—"A church is erected," and those who waited alert in the homeland folded the reports to their hearts with prayer and praise and anxious concern, years and years of this, thank God, a Church is born!

''We thank you, Sir, for sending the word of Christ to us,'' the elder speaks on. The Moderator stands quietly, listening. Behind him I can see the thousands who in the years past have helped to send workers to this part of God's harvest field. Will the gratitude somehow reach them too, I wonder? There is not only drama in this scene, there is dignity on its highest plane and lofty significance. In a time when men's hearts are sore and sad with disillusionment, when nations belittle the word ''integrity'' with hidden motives, there is something sweet, sound, and infinitely reassuring in seeing men intent only on God's Kingdom, giving simply in His Name, accepting simply that the work of the Kingdom go forward, and both praising God and loving Him,—thank God, His Kingdom thrives!

''We will never cease to thank you,'' the elder pauses, and we are all hushed, for we suddenly realize that Eternity has entered. It has been there all along, standing only half-recognized on the threshold of our thoughts, but now we are aware that this moment has more, far more, than a present significance — the Kingdom of God is being built for all eternity. Many of those who built have folded their hands and passed on, as we in turn will. ''We will never cease to thank you,''—he is speaking now of men to come, future generations, and the golden cord of ''working for Christ and His Kingdom'' gives continuity to it all.

Training for Deaconess work in New Amsterdam, Miss Chhangur, Miss Gobein, Miss Basdeo

The Presbyterian Church in British Guiana felt that the sending of the Moderator to this land was a wonderful opportunity to express to the Mother Church a rich measure of the gratitude and affection they felt, and it has done much to strengthen the sure ties that already exist between them.

O, see that ye build securely,
When the time for building comes;
    With square-hewn blocks of Righteousness,
    And corner-stones of Faithfulness,
    And girders strong of Righted Wrong,
And the blood of our Martyrdoms!

—*John Oxenham.*

The World Day of Prayer

March 8th, 1946

Theme: *The Things That Make for Our Peace.*

Quiet Music.

Leader: Holy, holy, holy, Lord God of Hosts. Heaven and earth are full of Thy glory. Glory be to Thee, O Lord most high.

Hymn 135: ''Holy, holy, holy'' (Stanzas 3 and 4) (Tune: *Nicaea*)

Holy, holy, holy! though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
Only Thou art holy; there is none beside Thee,
Perfect in power, in love, and purity.

Holy, holy, holy, Lord God Almighty!
All Thy works shall praise Thy name in earth and sky and sea;
Holy, holy, holy, merciful and mighty!
God in three Persons, blessèd Trinity! Amen.

Leader: (Congregation seated) Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear; to judge the fatherless and the oppressed, that the man of the earth may no more oppress.

People: That the man of the earth may no more oppress. (Ps. 10: 17, 18)

Leader: I will hear what God the Lord will speak: for he will speak peace unto his people and to his saints: but let them not turn again to folly—

People: But let them not turn again to folly. (Ps. 85: 8)

Leader: And he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more—

People: Neither shall they learn war any more. (Micah 4: 3)

Leader: Through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in shadow of death, to guide our feet into the way of peace—

People: To guide our feet into the way of peace. (Luke 1: 78, 79)

Leader: I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it, because it will surely come—

People: Wait for it, because it will surely come. (Habakkuk 2: 1-3)

Leader: For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create. . . . They shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat. . . . They shall not hurt nor destroy in all my holy mountain, saith the Lord. . . . And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear—

People: While they are yet speaking, I will hear. (Isaiah 65: 17, 18, 21, 22, 24, 25)

Leader: Lift up your hearts.

People: We lift them up unto the Lord.

Prayer: (Congregation seated or kneeling)

Leader: ''Almighty and everlasting God, who makest wars to cease unto the ends of the earth, we praise and magnify Thy great mercy that earth, and sea, and sky are safe again; that the guns are silent; and that Thou hast brought us again to a time of peace.'' ''Prepare all hearts, we beseech Thee, that they may be made worthy of Thy great gift of peace. Guide the nations into the ways of justice and truth and establish among them that peace which is the fruit of righteousness.''

People: Our Father, join us in faith with that great cloud of witnesses who from ancient times until this day have given glory to God, worshipped His name, and kept the peace of heaven in their hearts. Unite us with that great multitude which no man can number, of all nations and kindreds, peoples and tongues: who, having come out of great tribulation, now stand before Thy throne, saying:

In Unison: Blessing and honour and glory and power be unto Him that sitteth upon the throne forever and ever. Amen.

I. THE THINGS THAT MAKE FOR OUR PEACE: A CHILDLIKE SPIRIT

Leader: And when he was come near, he beheld the city, and wept over it, saying: If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. (Luke 19: 41, 42)

Prayer Hymn: ''Open my eyes''* (sung or spoken) Music in ''Christian Service Songs'' and ''New Songs of Service'' (Congregation remaining seated)

Solo Voice:
Open my eyes that I may see
Visions of truth Thou hast for me,
Place in my hand the wonderful key
That shall unclasp and set me free.

People (softly):
Silently now I wait for Thee,
Ready, my God, Thy will to see.
Open my eyes, illumine me, Spirit divine.

Solo Voice:
Open my mouth, and let me bear
Gladly the warm truth everywhere;
Open my heart, and let me prepare
Love with Thy children thus to share.

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* By omitting the last line, it is possible to use the tune ''Melita''.

People (softly): Silently now I wait for Thee,
Ready, my God, Thy will to see.
Open my eyes, illumine me, Spirit divine.

Leader: Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. (Matthew 18: 2-4)

Prayer: (Congregation seated or kneeling)

Leader: Forgive us, most merciful God, that knowing the things that make for peace, we have let them slip from us. We have allowed the years to harden us, to dull our sensibilities, to beat down our imagination. We know little of the childlike spirit. We have lost our marvel and delight in our Father's world. We have been slow of heart to trace its story, discern its meaning, and observe its laws. Restore to us, we pray Thee, the grace of wonder, that with open eyes and eager hearts we may recognize Thy hand, merciful and mighty, in Thy universe, and through the things that are seen, touch the things that are eternal.

People: For the mystery of life upon the earth, for the beauty shining in flowers, gleaming from every star, flaming in the dawn, deepening in the sunset, we praise Thee, O God.

People: For all the joy of life, for the hope and thrill of discovery, for the fresh experience that comes with each returning day, we praise Thee, O God.

People: For the stir of adventure within us, for the keen sweet pain of living, for the rapture of loving and being loved, we praise Thee, O God.

Leader: O Word of the Father, without whom was not anything made that was made, create in us the childlike spirit, that, serving Thee in perfect trust and all humility, we may advance Thy Kingdom of love and peace.

People (softly): Silently now I wait for Thee;
Ready, my God, Thy will to see,
Open my eyes, illumine me, Spirit divine.

II. THE THINGS THAT MAKE FOR OUR PEACE: A LOVING HEART

Leader: Little children . . . a new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. (John 13: 33-35)

People: Beloved, let us love one another, for love is of God. (1 John 4: 7)

Leader: Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

People: But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

Leader: My little children, let us not love in word, neither in tongue; but in deed and in truth. (1 John 3: 16-18)

People: Love is very patient, very kind. Love knows no jealousy, love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful. Love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient; love never disappears. (1 Cor. 13: 4-7. Moffatt)

Prayer: (Congregation seated or kneeling)

Leader: O Saviour of the world, who by Thy cross and passion hast redeemed us, we bless Thee that out of strife and enmities, through common sorrow and mingled blood, Thou art leading the nations to a deeper sense of mutual justice and brotherhood.

People: Set us, we pray Thee, with the wrath of Thy love and the pity of Thy passion, against every wrong that hurts and every sin that defiles Thy image in the hearts of men; and may the compulsions of Thy spirit help us to break down the barriers of race and colour, class and caste throughout the world. Amen.

Hymn: (Congregation standing) ''There is a green hill'' (Tune: *Horsley* or *Stebbins*)

There is a green hill far away, without a city wall,
Where the dear Lord was crucified, who died to save us all.
O dearly, dearly has He loved, and we must love Him too,
And trust in His reedeming love, and try His work to do.

We may not know, we cannot tell, what pains He had to bear,
But we believe it was for us He hung and suffered there.
(Refrain)

He died that we might be forgiven, He died to make us good,
That we might go at last to heaven, saved by His precious blood.
(Refrain)

There was no other good enough to pay the price of sin,
He only could unlock the gate of heaven, and let us in.
(Refrain)

III. THE THINGS THAT MAKE FOR OUR PEACE: A QUIET AND CONFIDENT MIND

Leader: Thus saith the Lord, thy Redeemer, the Holy One of Israel, I am the Lord thy God who teacheth thee to profit, who leadeth thee by the way thou shouldest go. O that thou hadst hearkened to my commandments! Then had thy peace been as a river and thy righteousness as the sands of the sea. . . . In returning and rest shall ye be saved; in quietness and in confidence shall be your strength. (Is. 48: 17, 18; 30: 15)

People: And the work of righteousness shall be peace; and the effect of righteousness quietness and peace for ever. (Is. 32: 17)

Bible Reading: Psalm 46 (by one chosen).

Leader: For all things are yours; . . . whether . . . the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's and Christ is God's. (1 Cor. 3: 21-23).

People: And we know that all things work together for good to them that love God. (Romans 8: 28)

Leader: Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

People: Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord. (Romans 8: 35, 37-39)

Leader: Let us make an affirmation of our faith in Him.

In Unison: (Congregation standing)

I believe in God the Father, who made us and all the world.
I believe in God the Son, the Saviour of mankind.
I believe in God the Holy Spirit, who strengthens us and all who seek to do His will.
I believe in the Christian Church, God's family here on earth.

Leader: In this high confidence and high assurance let us face the peace-making that lies before us: in our own lives, in our homes and communities, in our nation, and in our world, that we may give ourselves to God for the doing of His will and the building of His Kingdom on earth.

The Lord's Prayer (in unison)

Leader: Lord, hear our unspoken petitions as in quietness and confidence we lift our hearts to Thee.

People: And let our cry come before Thee.

Silent Prayer

IV. THE THINGS THAT MAKE FOR OUR PEACE: AN ACTIVE GOODWILL

Leader: (Congregation seated) Righteousness exalteth a nation:

People: But sin is a reproach to any people. (Prov. 14: 34)

Leader: Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

People: Is it not to deal thy bread to the hungry . . . when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?

Leader: Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward.

People: And the Lord shall guide thee continually, and satisfy thy soul in drought . . . thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

Leader: And they that be of thee shall build the old waste places . . . and thou shalt be called the repairer of the breach, the restorer of paths to dwell in. (Is. 58: 6-8, 11, 12)

Leader: All over the world today there are ''old waste places'' waiting to be rebuilt and there must be an active and resolute goodwill if the work is to be done. In his broadcast at the close of the war, our King said: ''Let us all join in thanking Almighty God that the war has ended and that in every country men may now turn their industry, skill and science to replacing the frightful devastation. . . . Great is our responsibility to make sure by the actions of every man and woman throughout the Empire and Commonwealth, that peace, gained amid measureless hazards and suffering, shall not be cast away. . . . We shall have to labour hard to restore what has been lost and to establish peace on unshakable foundations, not alone of material strength, but also of moral authority.''

Let us pray for strength equal to our tasks.

Prayer: (Congregation seated or kneeling)

Leader: O Thou God of justice and tender mercy, in gratitude for our own freedom, grant that we may not rest from seeking to bring in Thy kingdom of love and righteousness everywhere. Instruct and strengthen us for the great responsibilities that are ours. Bind us into one great fellowship on earth and awaken in each of us those things which make for our peace: a childlike spirit, a loving heart, a quiet, confident mind, and an active goodwill.

People: O Prince of Peace, may Thy reconciling love temper our spirits, so that Thy thoughts may be our thoughts, and Thy ways our ways, until the things which make for peace shall govern our minds; and grant that all the hands folded in prayer this day may open with Thy divine compassion to-morrow.

A Period of Intercession

(Congregation seated or kneeling)

Leader: Let us pray for their Majesties King George VI and Queen Elizabeth; for all counsellors and advisers of the Crown, for all parts of the British Commonwealth of Nations, that they may set an example of godliness and justice; for our own nation that it may face its inconsistencies, and measure its operations by Christ's law of love and brotherhood; and for the world family of nations that they may find ways of peace and co-operation.

(A moment of silence, to be followed by prayer by one appointed.)

Leader: Let us give thanks for the heroism everywhere that stood in defence of freedom in the awful conflict; let us pray for the bereaved, the maimed, the crushed, the dispossessed, displaced, and homeless; and for those who were our enemies.

(A moment of silence, to be followed by prayer by one appointed.)

Leader: Let us pray for all agencies that forward the social welfare of our people: those that give Christian leadership to youth; those that care for little children and the aged, the sick and needy; those that promote Temperance and social purity; and let us pray for more dynamic Christian leadership in our community life.

(A moment of silence, to be followed by prayer by one appointed.)

Leader: Let us pray for the Church, set amid the mounting perplexities of a changing world order and face to face with the task of a new World Charter; and for ourselves, who are its members, that we may be baptized afresh with the life-giving spirit of our Lord, and roused to a greater responsiveness to duty, a swifter compassion with suffering, and more perfect loyalty to the will of God.

(A moment of silence, to be followed by prayer by one appointed.)

Leader: Let us pray for Christian missions and missionaries who are everywhere the ambassadors of peace: for the speedy restoration of Orphaned Missions; for our own Canadian Missions in this Centenary Year, that from reviewing the achievements of the past there may be renewed fervour in the present; for individual missionaries, that they may be sustained in the midst of unprecedented perplexities, anxieties and dangers.

(A moment of silence, to be followed by prayer by one appointed.)

Brief Address: (If desired)

Solo: (If desired)

Offering—*Leader:* The offering which is now to be given will be used for the printing and distribution of Christian Literature for women and children of other lands. As we read over the list of gifts (see below) made possible by the offerings of last year we cannot fail to be impressed by the fact that this outreach of the World Day of Prayer is world wide and is of utmost importance in building the Kingdom of God.

Dedication: (with bowed heads) Father of Light, with whom is no variableness, neither shadow of turning, from whom cometh every good and perfect gift, we bring our gifts to Thee. Receive and sanctify them to the needs of a suffering world and grant that with these offerings we may present ourselves, which is our reasonable service, through Jesus Christ our Lord. Amen.

Closing Hymn, 671: "The day Thou gavest" (Tune: *St. Clement*)

National Anthem: (One verse)

Benediction

Leader: Now unto him that is able to do exceeding abundantly above all that we ask or think . . . unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. (Eph. 3: 20, 21)

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All offerings are sent to Miss Bessie MacMurchy, 122 South Drive, Toronto 5, Treasurer, and communications to Miss E. R. Whiteside, 128 Collier St., Toronto 5, Corresponding Secretary of the Inter-Board Committee of the Women's Missionary Societies of Canada.

From 1945 Offertory $12,525 was allocated to the following:

China: Chengtu—Christian Literature Society; Women's and Children's Literature, Canadian Mission Press; *Christian Farmer;* Woman's College, W. China Union University.

India: National Christian Council, Nagpur, for Christian Literature, Mass Movement and Literacy Campaign, Christian Home Teaching for Women; All-India Christian Medical College, Vellore, for Christian Literature; Ludhiana Medical College; Henry Martyn College, Aligarh, Christian Literature for Moslems; Wilfred Smith, Lahore, Christian Literature for Moslems; International Missionary Council, London, Christian Literature for Moslems; Orphaned Missions.

Africa: Christian Literature, Miss Wrong, London; Christian Literature, Missao de Dondi, Angola.

Latin America: Christian Literature, through Committee on Co-operation in Latin America; *Redencion*, Bolivia.

Jews: Christian Literature, Dr. Hoffman, New York; Christian Literature, Committee for Women and Children, New York; Committee on World Literacy and Christian Literature, New York; Christian Medical Council for Overseas Work, New York; Economic and Missionary Research, Dr. Merle Davis, New York; Canadian School of Missions, Toronto; International Leper Mission, Toronto; British and Foreign Bible Society, Canadian Branch; Upper Canada Tract Society; Religious Education Council of Canada; Christian Literature, Canada: Ukrainian, *Evangelical Truth*, Toronto; Ukrainian, *Ranok*, Winnipeg; Hungarian, *Ta'rogata*, Toronto; Hungarian, *The Christian Herald*, Winnipeg; French, *L'Aurore*, Montreal; Finnish, *Canadian Viesti.*

Grant towards publication of Eskimo Hymn Book.

Grant towards publication of Cree Prayer Book.

(For amounts given to each see October 1945 *Glad Tidings*, page 384.)

NOTES

In Canada last year the World Day of Prayer Service was translated into Finnish, French, Italian and Ukrainian.

The gifts to China ''are received with happiness,'' writes the Christian Literature Society from Chengtu, West China, ''not alone because of the actual monetary value to our pressing and greatly increased work in providing Christian Literature for China at this most critical period, but also because it brings to us a message of your interest and thought for this important phase of missionary work—Literacy and Christian Literature. We thank you.''

Dr. J. B. McLaurin, writing for the Canadian Baptist Mission Board, says: ''We appreciate the gift of $50.00 for 'Redencion.' It will be sent on to Bolivia and will be turned into paper and printer's ink to carry the evangel to a constantly increasing circle of Bolivians. This paper is used by all Missions in Bolivia and most of them have some share in its support.''

Rev. P. Kindrat, Winnipeg, expresses gratitude for the grant towards *The Christian Herald*, the only Evangelical paper for the 45 million Ukrainians in the world. He says, ''Through this silent missionary we are undertaking great things for the Lord.''

From the Diocese of the Arctic comes the word that the gift sent them from the World Day of Prayer has made possible the completion of the Eskimo Hymn Book and the Cree Prayer Book, which will be well used and much appreciated by the Eskimo and Indians who will receive them.

Prayer

DEAR Father in heaven, we thank Thee for the privilege of fellowship in the Gospel of Thy Son Jesus Christ. We praise Thee that Thou hast called us to share in the service of Thy Kingdom upon earth. Make us fit, we pray Thee, for the responsibilities and equal to the opportunities Thou givest unto us.

We ask Thy blessing upon the work of our Missionary Society. Wilt Thou guide by Thy Spirit those who direct its undertakings. Grant to all needed strength and wisdom. Strengthen in us, we beseech Thee, the earnest desire to labour more fervently for the spreading of the Gospel and the establishing of peace. May we take to heart the lessons of the past, and, learning from the stern adversities of war, and, keeping our eyes on our goal, may we strive in Thy strength to help build an enduring peace.

Merciful Father, whose will it is that all men should be saved and come to a knowledge of Thy love and truth, we pray that Thou wilt bring our wills into harmony with Thine. Keep us faithful in prayer for the work of the Church. In these days of fear, unrest, and want, when great minds are wrestling with the questions of world reconstruction and world security, grant to each wisdom and understanding. May we heed the words of the Apostle, ''If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not.''

Bless our country and all the nations of the world. May our hearts go out in love and sympathy to the stranger entering our land.

We pray for Thy blessing upon our missionaries. We thank Thee for the safe return of workers to their fields. O Lord, protect them and give them strength and wisdom, as they make known the Gospel of Christ to the people among whom they are working, and grant unto them the encouragement of seeing many won for Thee. We remember those who have accepted Thee and who suffer in Thy Name. Father, undertake for them in their need. In the darkest places of earth let there be light.

Forgive us our failures, and grant, Father, light to guide us, courage to support us and love to unite us now and evermore. In Thy precious Name we ask it. Amen.

''Lord, make me an instrument of Thy Peace! Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.

''O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; it is in dying that we are born to eternal life. Amen.'' (A daily prayer for 1946).

Christian Service

BY THE REV. JOSEPH WASSON

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. St. Matthew 25: 40.

ONLY once did our Lord draw aside the curtain that hides from us the future, and reveal to us the setting of the great assize. Many things that we reckon of importance, and insist upon, are never mentioned there: but this at least is made clear—the one memorial that escapes decay is the deed of kindness done. The one act that the Judge regards with favour is the cup of cold water given in His name to His thirsty child.

We can see what moved the Judge to pronounce this eulogy. The motive was right. It was pure love to Himself, and this is the motive that hallows all our actions and gives them eternal worth.

In view of this it would be interesting to know how much of the work called ''Christian'' is really so. We have all kinds of movements and societies for helping the needy. Many of these are performing useful service and multitudes have benefited thereby. But one feels that much of this is the result of fear and economic necessity rather than the spontaneous outcome of the Christian spirit. On a last analysis the motive is a selfish one, and no action dictated by such a motive, however good it may appear in the eyes of men, is good in the sight of God.

The way to a new world is through the introduction of a new spirit into the world. All the plans of men for helping the needy, however admirable in themselves, can bring no permanent good if behind their operation is the same old selfish spirit. The world needs a new spirit. That spirit is never reproduced by outward imitation: it comes only through contact with a living personality. The spirit of Christ can come only as a birth from above. It is not of self: it comes only from God. And this it is that marks the contrast and measures the difference between real vital religion and mechanical religion. In the latter, service is rendered in obedience to some outward constraint: the motive is prudential. In real religion, service rendered is the outcome of a free spirit generated from within: the love of Christ constrains us.

So to the individual the call of Christ comes, since only through individuals can that spirit reach and change the heart of the age. This is our high calling, our privilege and our travail, to understand our Gospel more, to appreciate it better, to preach it with a new passion, both by word and by life. It is in proportion as more and more individuals do that, that our age will find courage for advance along all lines of individual, social and national betterment: for the pre-condition of real helpfulness is the conversion of individuals from self to God in Christ.

The joy of the Lord is to serve and to enter into that joy is the highest reward of faithful discipleship.

So will I gather hope and strength anew
For I do know God's patient love perceives
Not what we did, but what we tried to do:
And though the ripened ears be sadly few
He will accept our sheaves.

Significant Student Conference in Edmonton

December 28—January 1st

"IT has been an amazing conference." So often this is said when busy conference days are over. But for the leaders and the one hundred students gathered in Edmonton to discuss "Your Calling and Christian Community" the sentence seemed particularly apt. Even though poor travelling conditions cut out Dr. Shafer and Dr. Smith Leiper, two of the main leaders, results were beyond the anticipation of the Missionary Committee that planned the Edmonton Conference.

The programme unfolded in a three-way pattern. First, under the able leadership of Rev. A. B. B. Moore of Edmonton study was made of the "Faith by which the Church lives". Second, under Dr. Winburn Thomas of the Student Volunteer Movement in the United States and Rev. E. H. Johnson of the Presbyterian Church of Canada, a picture was built up of the World Church in action—the reality of a world community of Christian peoples. Third, students were challenged, in the light of their study of the faith and the Church, to dedicate themselves and their professions completely to the service of Christ. The above named leaders and many others constituted "a shining beacon in whose light uncertain issues became clearly defined," wrote one student. "The greatest thing the S.C.M. has ever done for me," said another, in summing up the conference.

Action was taken on a number of specific points. Concerning the Japanese Canadian situation, a delegation went to Premier Manning of Alberta, and protestations were sent to leaders of other provinces. Plans were formulated for summer work camps, for participation in the first post-war council meetings of the World's Student Christian Federation. At a service of worship a large sum of money was collected, earmarked to go to Christian students in Germany. Students recommended quick and significant aid to Europe, more than is at present being given. All in all, here was evidence of religious dynamic, expressed through personal commitment and sacrifice, and harnessed by a programme of practical projects to be executed at once. ''If the way we are starting the year is any indication of what the year will bring forth, we will be deeper than ever into problems which are an affront to our Christian conviction.''

—E. M. Nichols

Reaching the East Indians of Essequibo

Miss Margaret Ramsay writes of harvest services conducted and schools visited in Essequibo County, where she and Miss Cameron have been working since the latter's arrival in British Guiana late in September.

— Miss Cameron and I visited the Primary School on Tiger Island to-day. We went over from Suddie on a cargo boat at seven o'clock this morning, and waited until the regular steamer came along about one-thirty this afternoon. This morning the Captain of the cargo boat said, ''Why don't you come earlier, before the cargo fills up the passageway?'' I said, ''We get up at five o'clock, as it is, so please don't ask us to get here any earlier.'' He agreed that that was early enough, and piloted us among the barrels of oil, the sheep, cows, and lumber up to the bridge, where we had a nice seat. After we got off the boat at Tiger Island, we had to wait until three huge cows were put on board, for they were completely blocking the only exit from the stelling (dock).

Miss Ramsay

Tiger Island presents rather a challenge to us, for about 300 people are living there, all Hindus or Mohammedans. The teacher in our school and his wife are the only Christians on the Island. However, the children in school have learned many passages from the Bible. When Miss Cameron and I went last month we gave all the older pupils a copy of St. Luke's Gospel, and we are hoping and praying that it will bring ''the Light'' to someone there. We should like to visit the homes, but as most of the people speak Hindi, it is a little difficult, for just at present there isn't anyone to go with us. As far as I know, no regular monthly visiting has been done at this school, so we are hoping, if we can make monthly visits, we will be able to reach some. There is so much to be done in all the districts here. . . .

So far this year we two have officiated at ten Harvest services and concerts, and when the Moderator was here we attended four other Harvest services with him. Next Sunday we plan an all-day trip up the coast for three more services, one of which is at a little place on the Pomeroon river, to which we have to go by launch. We are really doing the work of the Field Missionary, without the authority that his position carries. Mr. Dickson is very busy, with two counties to look after, so that we try to relieve him of as much as possible. Of course, we cannot take Communion services, or baptisms and weddings, but for the ordinary services we are acceptable apparently.

One of the services we had when the Moderator was here was very unusual. We arrived at this church a little late, for our taxi had had trouble along the way, and the service began almost at once. After the first part of the service, Mr. Dickson said, ''We will now have the infant baptisms, so please bring the children forward.'' Well, apparently the babies had overslept, for they weren't there. Then Mr. Dickson called for an adult baptism, but this person wasn't there either. So we sang another hymn, during which a bride in all her white finery walked up the aisle. Then we had an address of welcome and a presentation to Dr. Macgillivray. Mr. Dickson then said, ''We'll have the adult baptism now.'' And the bride stood up and was baptized. We had the offering, and unexpectedly Mr. Dickson called on me to sing. Dr. Macgillivray preached the sermon, and we sang another hymn. By this time the babies (twins) had arrived, so they were baptized. Then came the wedding ceremony, and the whole service came to an end with the singing of the Doxology, as the wedding party walked out of the church. I'm afraid we all felt a bit dazed, but the poor people had to make use of the minister when they had him.

I went to one of the Islands—Wakenaam—for Harvest services, and had some more ''experiences''. Here we had terrible rains for Saturday and Sunday, and the road—a mere cart-track at best—became a canal, or something very wet. However, we had a very fine service in the morning at Ridge School, where about fifty adults and children gathered, despite the heavy showers. The evening service was in a school at a place called Maria's Pleasure, but I couldn't find much pleasure going there that evening. The taxi didn't like the rain any better than I did, and stopped every so often. The driver would get out and practically take out the whole engine and dry it, and off we would go again. He assured me he had never been in the water-trench on either side of the road, but I thought he was going to lose his reputation a couple of times; fortunately, however, it was just ‘‘nearly’’ in. When we reached the school, I found it was a harvest concert instead of a regular service, and I was to be chairman. I was a little nervous at first, for sometimes the people get too excited at these concerts, but I was thankful everything went on very nicely. In my remarks I took the opportunity to give a Gospel message.

About 10.30 p.m. we arrived back at the Rest House, a sort of hotel kept by the Government for their officials, in which we have the privilege of staying, and I had to stay there all alone, as I had done the night before. As the woman who took care of the place and cooked the meals did not live on the premises, one was entirely on one’s own after the evening meal. Miss Cameron had gone to Leguan, another Island, for their Harvest services, and she had the same experience there, being alone in the Rest House.

We did not see much of Dr. Macgillivray while he was here, for we had to take these Harvest services while the Presbytery meetings were on, so could not go into Georgetown for them. He was here on the Coast for two days, and I’m afraid, as it was near the end of his visit, he was very tired. We enjoyed having him with us, even for the two days, and do hope he will have many interesting things to tell the Church at home. One result I hope his visit will have and that is, more workers here. We need more men, sound, consecrated ones, for, much as we can do, the men are needed still for leadership in the church.

Miss Douglas, Miss Goodwill and Miss Anderson are coming here for Christmas, and we are looking forward to a really good time. We have a nice beach here, only the water is always muddy—just the colour of coffee with cream in it, only it doesn’t taste like that. . . .

The carpenters have finally finished screening part of the downstairs of our house. It seemed to take such a long time, waiting for nails, etc., but now we have protection against the hungry hordes. If we could only get some D. D. T. for all the house, we would be really well away.

P.S. (Referring to the two bicycles Mr. Dickson took back with him.) Please accept my thanks for the lovely bicycle I have now, which came from Canada. One went to Berbice, for Miss Goodwill’s use, but I took the other one, and it is certainly getting good use, for we do nearly all our travelling, up to ten miles, on our bicycles. I don’t think we could exist here without one, so I am indeed grateful for it.

Sarnia Manse, Suddie,
Essequibo, British Guiana,
December 13th, 1945.

Mrs. Gehman in Kunming

Mrs. Gehman writes of her trip from Calcutta to Kunming and her first days in Kunming, the capital of Yunnan province.

— Greetings from Kunming! For the last week I've been living with Miss Hilda Wilson, the secretary, on the Mission compound, and getting acquainted with our workers here, and also studying Chinese.

About 4.30 a.m. (on November 28th) we piled into a truck with our baggage and rode through the sleeping streets of Calcutta to the airfield. It was a relief to get settled in our seats on the plane after sitting up all night, and we tilted them backward to sleep. We were in the air before we realized it; then, much to our surprise, after flying for half an hour we landed again at Calcutta with engine trouble. Mechanics came aboard and checked the engine and we were off again at six a.m.

Kunming Church as built in 1944; later, enlarged

It was glorious with a yellow orange sunrise on our right and the moon going down on the left. I slept for a while. We flew very smoothly over rivers and valleys and the jungles of Burma. We landed at Dingjan, Burma, where we were served coffee, bacon and eggs, bread and jam in an army restaurant. We hardly knew when we touched or left *terra firma.* Most of the way we were above white fluffy clouds, sometimes unable to see anything but white mist, with glimpses from time to time of mountain peaks and, below, mountain trails, rivers, jungle, wild and beautiful; there was little evidence of man anywhere. Our thoughts turned to the psalms and we praised Him in the heights. We felt perfectly safe, for the Lord had called us to witness for Him in China and we knew that stronger far were the arms of God than were the huge wings of the plane stretched out on either side.

We ran into ice and had to fly at 22,000 feet for about half an hour; oxygen was released during that time. Mrs. Dittemore and her baby were fed oxygen through tubing and the rest of us began taking deep breaths to get enough air, and to feel rather ill as we hit air pockets when coming down to 13,000 feet.

We were in Kunming by two p.m., but as my wire arrived four days late, no one met me. Mr. Dittemore was there to meet his wife, however, so I went to the China Inland Mission with them, and sent word over here. Miss Wilson and Miss Julia Tuan came for me and we took rickshaws to this mission. My baggage arrived intact and I am now waiting for a small case to come by freight plane from Calcutta. As soon as it arrives, I am going to Kienshui near the French Indo-China border to help open a mission hospital there. Mr. Coonradt took two carloads of hospital supplies down last week. Mr. Boone and Miss Tuan, my Chinese teacher, are going with me.

Kunming is on a plateau 12,460 feet high with mountains all around, some 10 or 15 miles away. Many people throng the cobble-stone streets. One could imagine oneself back in Peking, except that prices are so very high. However, exchange is better, too. I am told it will cost me approximately $3.00 gold a day to live. . . . After I've been in Kienshui for a while I'll be able to give a better estimate. The Sunday service was very fine. The church was filled to capacity. Following the service I met quite a number of the people, and all were very friendly. At the committee last week a request was made that I stay here a little while, so that we might meet. My first job here was to check over a list of drugs and equipment still required for the hospital; some of them we are hoping to get from the American Army and the Friends' Ambulance Unit. According to Miss Wilson, our funds are rather low and she looks upon our lengthy list none too hopefully. The Australian doctor, nurse and evangelists are expected to arrive within five weeks. We hope to be ready to open in January. ''God hath reconciled us to himself by Jesus Christ and hath given to us the ministry of reconciliation.'' (II Corinthians 5: 18.)

The Church of Christ in China,
98 Meh Leh Shi, Hsi Pa,
Kunming, China.

Service of Worship for Youth

FRIDAY, MARCH 8, 1946

Theme: *"On Earth, Peace."*

ORGAN OR PIANO PRELUDE

CALL TO WORSHIP

Leader: Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth.

O magnify the Lord with me.

Girls: And let us exalt His Name together.

Leader: Let us pray.

Almighty God, who art King over all, lift up our hearts to Thee on this day of prayer. Hear our prayers and the prayers of all Thy children throughout the world who on this day turn to Thee in thanksgiving and intercession. Help us, in this time of worship, to feel our fellowship with them and with Thee, that together we may build a Kingdom of peace upon earth. Through Jesus Christ our Lord. Amen.

HYMN 91: Praise, my soul, the King of heaven (Stanzas 1, 2, 3, 5)
(Tune: *Praise, My Soul*)

I. THANKSGIVING FOR THE CESSATION OF WAR

Leader: The Lord will give strength unto His people; the Lord will bless His people with peace.

Response: He maketh peace in thy borders.

Leader: Ye shall go out with joy, and be led forth with peace.

Response: He hath delivered my soul in peace from the battle that was against me.

Unison: O Lord, I will praise Thee . . . Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation . . . Praise the Lord, call upon His Name, declare His doings among the people, make mention that His Name is exalted. Sing unto the Lord; for He hath done excellent things.

Leader: Let us pray.

Almighty and everlasting God, who makest wars to cease unto the ends of the earth, we praise and magnify Thy great mercy which has guided us to this day. We confess, O God, that we have not been worthy of Thy goodness to us. We have oft-times forgotten Thee; we have disobeyed Thy commandments.

Response: Forgive us, O Lord.

Leader: We have been selfish, thoughtless, and unkind.

Response: Forgive us, O Lord.

Leader: For the sake of Thy dear Son, our Saviour, we beseech Thee to pardon our sins, and to help us that we may serve Thee better.

Response: Forgive us, O Lord.

Leader: For Thy presence with us and with the people of Thy Church in every land during dark and difficult days,

Response: We praise Thee, O Lord.

Leader: For the deliverance which Thou didst bring to us,

Response: We praise Thee, O Lord.

Leader: That the earth, the sea, and the sky are safe again, that the guns are silent, that peace has come once more upon the earth,

Response: We praise Thee, O Lord.

Leader: By Thy grace keep us humble, and forbid that we should harbour any hatred or revenge.

Response: Lord, hear our prayer. Amen.

OFFERING (*to make possible more Christian Literature for women and children in many lands.*)

II. THE NATURE OF THE PEACE

Leader: Death-dealing threats of flying bombs and bursting torpedoes have been removed from air and sea. Shattering bursts of shell-fire ceased to sear the earth. For this measure of peace we have given grateful thanks to God. Yet within our hearts we know that true peace is far more than the cessation of war; we know that true peace has not yet fully come and that before us lies the struggle to secure its reality. Let us consider some of the qualities of this true peace for which we strive.

First Reader: One characteristic that is basic to peace is *FREEDOM FROM WANT*—the freedom from hunger and homelessness, disease and handicap.

Leader: In the knowledge of this need for freedom from want, let us pray for all who share the world with us who do not yet know this freedom, whose lives are empty and meaningless because of poverty with its lack of opportunity, its hunger and disease.

(Silent prayer)

Leader: Let us commit ourselves to the struggle for this freedom in the spirit of selflessness, praying that we may be willing to work and plan for it even at the cost of apparent disadvantage to ourselves or of changing old ways for new.

(Silent prayer)

Second Reader: No peace is true peace unless it brings *FREEDOM FROM FEAR.* An age in which atomic energy has become a power within the grasp of men has bewildering possibilities of good and evil. One thing is sure—the world must now become in every sense a real community if we are to have security from fear.

Leader: Let us pray for the increase of the spirit of Christian goodwill which alone can save men from fear of one another.

(Silent prayer)

Leader: Let us pray that love may cast out from the hearts of men the greed and contempt that drive them to exploit one another.

(Silent prayer)

Leader: As we pray, let our intercession be made for those who serve as missionaries that they may be used to build a world fellowship in which there is no fear.

(Silent prayer)

Third Reader: True peace brings to all men *FREEDOM OF SPEECH.* In many lands to-day there has been granted another opportunity to many who knew not the value of freedom of speech, until it had been taken from them. They are now convinced that this freedom must be preserved if the peace is to be won.

Leader: Let us pray that we may make the proper use of this freedom, that no indifference, no unwillingness to accept responsibility, no cowardice may prevent us from building for peace in this way.

(Silent prayer)

Leader: Let us pray that no intolerance of ours may prevent any minority groups from having the same privilege in our own land and throughout the nations of the world.

(Silent prayer)

Fourth Reader: Only when there is *FREEDOM OF WORSHIP* can the values needed for peace be safeguarded. Freedom of worship brings unlimited search for truth and unhindered following of the truth. When this freedom goes, justice goes, with its respect for the rights of people; when this freedom is betrayed, men lose all vision of greatness and goodness. Do we ever take it too much for granted?

Leader: Let us to-day commit ourselves to a greater loyalty to the Christian Church and to those things for which it stands, knowing that, in the vision of Christ's Kingdom, is the hope of peace for men.

(Silent prayer)

Leader: Together let us pray for the World Church and those young people around the world who are one with us in the world-encircling fellowship of peace.

(Silent prayer)

HYMN (Tune: *Pentecost*)

Let there be light, Lord God of Hosts,
Let there be wisdom on the earth;
Let broad humanity have birth,
Let there be deeds, instead of boasts.

Within our passioned hearts instil
The calm that endeth strain and strife;
Make us Thy ministers of life;
Purge us from lusts that curse and kill.

Give us the peace of vision clear
To see our brothers' good our own,
To joy and suffer not alone,
The love that casteth out all fear.

Let woe and waste of warfare cease,
That useful labour yet may build
Its homes with love and laughter filled;
God give Thy wayward children peace.

III. BUILDING THE PEACE

Leader: True peace brings to the peoples of the earth four freedoms—freedom from want, freedom from fear, freedom of speech, and freedom of worship. How can this true peace be achieved? The Scriptures make very plain the way in which peace may come. In Leviticus we read:

Girls: If ye walk in my statutes, and keep my commandments and do them; then . . . I will give peace in the land . . . and I will walk among you, and will be your God, and ye shall be my people.

Leader: In Proverbs we are advised:

Girls: My son, forget not my law; but let thine heart keep my commandments; for length of days, and long life, and peace, shall they add to thee.

Leader: Again in Isaiah we are told:

Girls: The work of righteousness shall be peace.

Leader: To achieve peace ''walk in my statutes, and keep my commandments,'' we have read. Jesus, in His teachings, made very plain the commandments that we are to keep and the way in which we are to walk if we would build for peace. Let us listen to His words as we ask ourselves how peace may be established.

In what way can peace be established upon the earth?

Girls: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

Leader: In what way can peace be established upon earth?

Girls: And the second is like unto it, Thou shalt love thy neighbour as thyself . . . A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. . . . Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up . . . beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth.

Leader: In what way can peace be established upon earth?

Girls: Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

Leader: In what way can peace be established upon earth?

Girls: Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive and ye shall be forgiven.

Leader: In what way can peace be established upon earth?

Girls: Give, and it shall be given unto you.

Leader: In what way can peace be established upon earth?

Girls: As ye would that men should do to you, do ye also to them likewise.

Leader: Let this mind be in you, which was also in Christ Jesus.

HYMN: (Tune: *Leominster* or *Montgomery*)

Peace in our time, O Lord,
To all the peoples, Peace!
Peace surely based upon Thy will
And built in righteousness.
Thy power alone can break
The fetters that enchain
The sorely-stricken soul of life,
And make it live again.

O shall we never learn
The truth all time has taught,
That without God as architect
Our building comes to naught?
Lord, help us, and inspire
Our hearts and lives, that we
May build with all Thy wondrous gifts
A Kingdom meet for Thee.

Too long mistrust and fear
Have held our souls in thrall;
Sweep through the earth, clean breath of
heaven,
And sound a nobler call!
Come, as Thou didst of old,
In love so great that men
Shall cast aside all other gods,
And turn to Thee again!

Peace in our time, O Lord,
To all the peoples, Peace!
Peace that shall crown a glad new world
With Thy high sovereignties.
O living Christ, who still
Dost all our burdens share,
Come now and reign within the hearts
Of all men everywhere!

IV. WE WOULD BE BUILDING

Leader: To each of us, this day, comes the challenge to take our share in building peace—''Depart from evil, and do good; seek peace, and pursue it,'' ''Be perfect . . . live in peace and the God of peace shall be with you,'' ''Blessed are the peacemakers.''

The way has been made plain—we are to have faith in God and Jesus Christ; we are to love and serve our fellow men everywhere. The building of peace affects the whole of life: our own lives, our homes and communities, our nation, our Church, our world. The building of lasting peace may present problems and difficulties at times, but we have the promise, ''The God of peace shall be with you.''

Are you ready to accept the challenge and become a builder of peace?

Let us pray:

O God, who art the God of peace, it is the desire of our hearts to become builders of peace. Accept us and give us strength to fulfil that desire.

Girls: Lord, hear our prayer.

Leader: Heavenly Father, who givest us to see in Jesus Christ how Thou wouldst have us live, help us to love Thee with all our heart and soul and strength and mind, and to love our neighbour as ourselves.

Girls: Lord, hear our prayer.

Leader: Show us how to live at home, in our community and in the world, that we may help to build peace on earth.

Girls: Lord, hear our prayer.

Leader: For all Thy children throughout the world who truly seek to build for peace, we ask Thy guidance and blessing.

Girls: Lord, hear our prayer.

Leader: To those who, because of the trials and suffering and sorrow of war, have become discouraged and weak in their building for peace, grant renewed strength and vision.

Girls: Lord, hear our prayer.

Leader: Especially do we ask for blessing upon the efforts of Thy Church throughout the world as she strives to bring in a day of peace on earth.

Girls: Lord, hear our prayer. Amen.

HYMN: (Tune: *Finlandia*)

We would be building; temples still undone
O'er crumbling wall their crosses scarcely lift;
Waiting till love can raise the broken stone,
And hearts creative bridge the human rift;
We would be building, Master, let Thy plan
Reveal the life that God would give to man.

Teach us to build; upon the solid rock
We set the dream that hardens into deed,
Ribbed with the steel that time and change doth mock,
The unfailing purpose of our noblest creed;
Teach us to build; O Master, lend us sight
To see the towers gleaming in the light.

O keep us building, Master; may our hands
Ne'er falter when the dream is in our hearts,
When to our ears there come divine commands
And all the pride of sinful will departs;
We build with Thee, O grant enduring worth
Until the heavenly Kingdom comes on earth.

NATIONAL ANTHEM

BENEDICTION: Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

* * * *

NOTE.—This programme takes about forty minutes. If it is to serve for an entire meeting, an address might be introduced between sections III and IV. There might also be a solo.

All contributions to be sent to the Treasurer of the Inter-Board Committee of The Women's Missionary Societies of Canada, Miss Bessie MacMurchy, 122 South Drive, Toronto 5, Ont.

From Mr. Coonradt comes more news of Kienshui where Mrs. Gehman has gone:

"We have a real compound (at Kienshui) with good buildings for dwellings, hospital and kindergarten. We have received medicines from the Red Cross and others. The Friends' Ambulance Unit are promising us instruments and X-ray within six months. . . . Miss Julia Tuan, one of our able workers, will go there and, among other things, will be able to teach Chinese to the newcomers. A Chinese lady doctor has been engaged. She is American-trained and a keen Christian.

"We are glad to learn that the Mackenzie sisters, one a doctor and the other a nurse, of the Presbyterian Church of Australia, are on their way to Yunnan, to join the staff of the newly opened hospital at Kienshui."

LITERATURE PAGE

Miss Louise A. Reith

"ALL around the world Church bells are ringing out the glad message that the world is one neighbourhood. All around the world, children are listening to their merry peal, 'Come to Church! Come to Church!'"

Upon the request of the Centenary Committee of the Canadian Churches a book has been written by Muriel Beaton Patterson for Canadian boys and girls entitled CHURCH BELLS CALLING.

Here is a book of which we feel every Children's Group should have a copy and, if possible, several copies in order that the stories may not only be told to the children but that the children themselves may be able to read the stories and make friends with the children from all around the world who come together within its pages.

CHURCH BELLS CALLING, Children of Every Land, contains eleven stories, true stories of boys and girls who live in the lands where for one hundred years the bells have been rung by the representatives of our Canadian Churches. Children, and grown-ups too, will delight in making friends with these children of every land who have heard the bells, have gone to church and learned to love and follow Jesus. There is Kapsoonie, who heard the church bells calling in Korea, Pablito and his Chico Club in Bolivia, Haruko in Japan, whose dream came true, Prema in British Guiana, who cared for the House of God, Kumba in Africa, who taught the lepers' children, Eng Hok in Formosa, who found the true God, Reuben in India, who bought a book and learned of Jesus, Winnie in Trinidad, who taught her grandfather, Jade Flower in China, who faced bombings and all dangers bravely, and Venkenna, the Mala cowherd, who not only learned but practised his memory work.

This is an opportunity for Senior groups to make a gift of a delightful story book to the children's groups in their congregations; for leaders of children's groups to secure eleven additional stories, and for parents to obtain a book of stories which their children will like to hear and to read.

CHURCH BELLS CALLING, Children of Every Land. By Muriel Beaton Patterson .... $ .40

Not only shall we never achieve peace unless we pay the price, which is righteousness, but our unrighteousness will bring upon us a just retribution.

—*Dr. Cammaerts.*

AUXILIARY PAGE

Mrs. W. A. McLennan

Planning the Auxiliary Meeting

AS we plan our monthly Auxiliary meetings there are several things which we should keep in mind.

All who are having a share in the programme should be notified well in advance of the meeting—not just a day or so before, preferably two or three weeks. One of the things that should be emphasized in our meetings is *preparation.*

There will be three divisions in our programme — the service of worship, the business period, and the study period. Let us see that each of these periods is given its proper time and place. The business period should not be any longer than necessary. How often a meeting is ruined because the various matters of business are allowed to drag on and on interminably! It is surprising how much can be accomplished in ten or twelve minutes when reports and discussions are brief, and to the point.

The study for this year, as you know, is on Africa. What a wealth of source material is available! You will find the study book, *Think of Africa,* with the study outline, most interesting and helpful. In the Eagle Series there are many books telling the thrilling stories of men and women who have gone as missionaries to Africa. Every month on the Literature page of *The Glad Tidings* suggestions are given for supplementary reading. The method of presenting the study should be varied. Sometimes it might take the form of a question-and-answer period, or there might be a discussion after someone had given a ten- or fifteen-minute talk or paper on a certain subject. If the discussion method is used, be sure that the women are well enough informed on the matter. There are many aids that could be used—splendid maps of Africa, lantern slides, pictures. All of these will add much to our presentation of the topic.

The service of worship is usually held at the beginning of the meeting. Would it not be wise to have it occasionally after the business period? Again, there might be a meeting when we should like our service of worship at the close, particularly when some definite appeal has been made during the study. Let us put our very best into the preparation of this service. Are we ever guilty of coming at the last minute to our meeting, frantically searching for a familiar Scripture passage and using a printed prayer that we have not read before? We should realize that the whole atmosphere of our meeting is set in our service of worship. Just as we plan and prepare for our study, so we should prepare for our worship.

Finally, every Auxiliary member should realize the importance of faithful attendance at every meeting. The study will prove more interesting if not a chapter is missed, the progress of the Auxiliary will be noted if the reports are heard every month, and if every member is present at all the meetings, there will be no break in that great chain of fellowship and prayer which binds us together.

Do we realize the great urgency of this task to which we have been called? Let us be faithful in our attendance, coming to the meetings with a prayer in our hearts that we may find new avenues of service in the Kingdom for our Master and Lord Jesus Christ.

—*Frieda Matthews*

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

"This is My Father's World"

From an article entitled "Hymns in the Himalayas" by the Rev. A. R. Crouch, English Secretary of the Border Service Department of the Church of Christ in China. (See December *Presbyterian Record*).

TO-DAY is Sunday and to-night I sleep in a stable in a small Lolo settlement more than 8,000 feet above sea level. But sleeping in stables is a common experience to those working "inside the hump" where the Himalayas stretch their long bony fingers down into western China. Across two mountain ranges to the northeast there is a team of Chinese Christians singing hymns and explaining the principles of Christian brotherhood to a group of Lolos, and they'll be sleeping in stables to-night, too; for the Lolo dwelling-place is a combination of stable and human habitation, and they are the safest places in which to sleep all through those mountains.

I am on my way back to headquarters, but my young Chinese friends will be singing hymns in the Himalayas all summer as they work from one Lolo settlement to another. I can picture those inquisitive Lolo faces now grouped around the men of our team, as I saw them when we first opened our work, warriors with spears and rifles in their hands, women spinning coarse woollen thread on the ever-present hand spindle, children munching yellowish brown pieces of buckwheat bread baked in hot ashes. They will all be squatting on the ground with eyes intent upon the interpreter explaining "This is my Father's World", which is printed in both Chinese and Lolo script on a big cloth poster. The faces are puzzled at this new teaching, for they have never heard such ideas before. The solemn concern of trying to understand breaks into open delight when our men begin to sing, for the Lolos love music. . . .

I had to leave . . . but the rest of the team stayed on to work through the remainder of the afternoon and evening. They reported a large audience around the fire that night, and at ten o'clock when the team thought it time to quit the people refused to leave—demanding more singing, more stories, more of this kind of fellowship which they had never known before. . . .

. . . The work of this War Service Team among the Lolos is only possible because the Christian Church has been engaged in a programme of Christian expansion in China for many years. It is possible because Christians in China have caught the vision of world brotherhood and are willing to live according to brotherhood demands. It is possible because you continue your support in prayer, equipment and personnel. It is possible because Chinese Christian leaders have taken up the Christian banner and are carrying it into the farthest and highest places of Asia.

The words and the music of ''This is my Father's World'' have meant a lot to me during these rugged days in the mountains. I cannot forget the face of the Lolo chief trying to understand the meaning of that hymn. I'll go to sleep to-night in a stable beside the horses with that refrain humming in my mind. I may dream of delicious toast made of white bread spread with butter and honey, but will awake in the morning with the same theme presenting itself for the day—''This is my Father's World,'' one world in which I and the Lolo and all the rest of the tribes and nations should be living together like members of a well ordered family.

The greenest leaf divided from its stem
To speedy withering doth itself condemn.

The largest river, from its fountain head
Cut off, leaves soon a parched and dusty bed.

All things that live from God their sustenance wait,
And sun and moon are beggars at His gate.

All skirts extended of thy mantle hold,
When Angel-hands from Heaven are scattering gold.

—*Richard Chenevix Trench.*

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

Listening In!

HAS your group begun the Mission Study Project recommended for Presbyterian Girls' Groups for 1945-46? If not, be sure to send for it at once. The study, prepared by Miss Margaret Webster, our Girls' Work Secretary, bears the attractive title of LISTENING IN! and it may be secured from the Literature Department for the moderate sum of fifty cents.

The study material is presented in the form of six radio broadcasts which carry us back to the very beginning of Christianity; lead us down the years with those early heroes who set out to carry the "Good News" to then unknown and faraway lands; introduce us to missionaries of the present day, to the work that they are doing and to members of the younger churches who are taking their place in the great fellowship which circles the world. As all other mission study groups in the Society are studying Africa this year, most of the illustrations and stories in LISTENING IN! refer to Africa.

In this most interesting study we learn many facts about *real* people who have accomplished great things; we learn of the share that our own Church has in the various types of mission work and the value each has in spreading the Gospel message. The place and importance of Christian Literature and Literacy is vividly portrayed in the broadcast "One Moment, Please"; in "Modern Heroes" we meet two outstanding leaders of the African church, Aggrey of Achimota and Miss Mina Soga; and in the concluding broadcast, "World Friendship Station", we meet Christians of every land as they assemble at meetings of the International Missionary Council.

Leaders will be delighted with the "Programme Suggestions" included in the packet, which clearly outline how each broadcast in the story book may be presented, and with the appropriate services of worship for each meeting. The girls will be eager to take part in presenting the thrilling stories and experiences which unfold as the study progresses. Additional project suggestions, suggestions for a World Friendship Night, a Service of Re-affiliation with the Women's Missionary Society, and a list of reference books are also included.

No Presbyterian Girls' Group can afford to miss the enjoyment and inspiration to be found in LISTENING IN! with other Presbyterian girls from coast to coast in Canada.

—*Louise A. Reith.*

CHILDREN'S DEPARTMENT

Mrs. W. N. Ferguson, *Secretary*

NOW that we are learning about Africa, would the Mission Banders and Explorers like to play some African games? Here is one the younger children will like. To the tune of "Here we go round the mulberry bush" sing the words—

1. This is the way they hoe the ground,
   Hoe the ground, (use suitable actions).
   Hoe the ground,
   This is the way they hoe the ground
   In far-off Africa.
2. This is the way they chop the corn,
   Chop the corn, etc.
   (Be sure the children know about the hollowed-out tree trunk used for holding the grain.)
3. This is the way the babies are carried,
   Babies are carried, etc.
   (March around room clasping hands at back.)

Have children plan and suggest other words and actions relative to life in Africa. (Beat the drum.)

African people are adept at weaving baskets, which they use in many ways. Women carry large baskets filled with fruit and vegetables on their heads. The Mission Banders could have fun playing this game—Divide into two groups and have them stand in straight lines, three or more yards apart. Give a basket to each group, and have a child from the top of each line (balancing the basket on her head) go to the other end and return, keeping the basket on her head, if possible. Pass the basket to the next in line and repeat, until all have been up and down the row. The game is to see which group can first have all contestants go up and down their line. If the basket falls off, it must be replaced on the head before the child continues. If carrying it on the head is too difficult, the basket may be carried in the hands.

African children play a game much like our jacks, except that they use nuts. Sometimes they make a little hole in the sand and put the nuts in it. It takes more skill to pick the nuts out of this hole than to pick them up from a level place.

Would your Explorer boys be interested in making bow and arrow sets, and then having a competition in using them?

The African children are not provided with toys as we are—often it is in the forest that they play, using things they find there as their toys. For a swing they find a strong vine hanging from a big tree, and holding to this vine they swing back and forth singing this song—

Swing, swing, swing, the swing goes up and down,
Swing, swing, swing, the swing goes swinging up,
Swing, swing, swing, the swing comes swinging down.

This prayer used by Congo children shows how they link their everyday life and religion: ''We have two hands each full of seeds, seeds of goodness and seeds of evil. Day by day we scatter these seeds. Father in heaven, help us to fill both hands with good seed.''

—*Lily M. Macarthur*

PROVINCIAL NEWS

ALBERTA

MRS. A. A. MACGREGOR, 9824 103RD ST., EDMONTON, PRESS SECRETARY

CALGARY Presbyterial — The Auxiliary of North Hill Church, Calgary, had the Rev. M. G. Garabedian as the speaker at their Thanksgiving meeting. The intermediate Canadian Girls In Training group had charge of the devotions. In November Miss Mary Livesay, head of the Social Service work in Calgary, addressed the Grace Church Auxiliary, on the work that was being done and the great need of this work in the city and province. The Young Women's Missionary Society of Grace Church took charge of the weekly prayer meeting the Wednesday before; Miss Beth MacMillan presided and Dr. Frank Morley gave the address.

Edmonton Presbyterial — At their November meeting Strathcona Auxiliary, together with girls' groups and friends, had the pleasure of hearing the Rev. E. Bragg, missionary on furlough from British Guiana, who was in Edmonton for the World Missionary Conference. He gave a most interesting and enlightening account of the people among whom he works, their customs, their work and their homes, and their church life, illustrating his talk with lantern slides. Those present greatly appreciated Mr. Bragg's kindness in taking the time to attend this meeting and give such a wonderful explanation of the great work being done on the field. More enthusiasm and interest in the missionary endeavours in British Guiana will be the result.

Macleod Presbyterial — For their Thank-offering St. Andrew's Auxiliary and the Young Women's Auxiliary of Lethbridge had a joint evening meeting to which all ladies of the congregation were invited. Miss K. Mann, Superintendent of the Nursing Mission, the guest speaker, gave a very inspiring address on finding Christ for ourselves first and then helping others to find Him. A very profitable evening was spent, and at the close refreshments were served by the Young Women's Auxiliary.

St. John's Auxiliary, Medicine Hat, had already collected close to $250 for the Peace Thanksgiving Fund. Their Thank-offering meeting was held on the evening of the 30th instead of the 20th to give the members and the young people an opportunity to hear Mr. Bragg, who was coming to the city that day. Mr. Bragg gave a very interesting, inspiring address, and showed slides that gave those present a very realistic picture of the marvellous work he is doing in British Guiana. All felt it a privilege to hear him and also to hear of the appreciation of the work our Church is doing in that country.

Red Deer Presbyterial—At the November meeting of St. Andrew's Auxiliary, Innisfail, Mrs. Ross of Olds gave a very fine account of the Council meeting, which she attended as a delegate from Alberta. Mrs. McGorman of Penhold, who was also present, emphasized and enlarged upon important points in Mrs. Ross's report. This was a Thank-offering meeting and some $20 was received.

Mrs. Ross and Mrs. McGorman also addressed the Red Deer Auxiliary in November. In the former's account of the Council meeting members were especially interested in the reports given on the Peace Thanksgiving Fund, to help young people train for the work of the Church, and on the special effort to aid in restoring the churches of devastated Europe. Mrs. McGorman stressed the reasons we in Canada had for thankfulness and deplored the spirit of isolationism that made women declare they did not believe in missions.

BRITISH COLUMBIA

Mrs. W. Barlow, 149 W. 5th St.,
North Vancouver, Press Secretary

WESTMINSTER Presbyterial — At the annual meeting of St. Stephen's Senior Auxiliary, North Vancouver, reports showed that excellent work had been done during the year. Mrs. W. J. Murdoch installed the officers, and gave an interesting talk on ''Martha and Mary'', pointing out that, although we must be ready to do the tasks, large or small, that lie nearest us, we must be willing to sit quietly and meditate on spiritual things. The Rev. H. A. Berlis spoke briefly of the progress the Auxiliary had made during 1945, leaving with each member the desire to go forward with renewed devotion in the work of the Master.

The Chinese Auxiliary held their annual meeting in the church on December 4th. Miss Ruth Yeandle presided for the election of officers, and Miss Sybil D. White, Provincial President, installed the officers. Miss Susan Yeung was re-elected president. Mrs. Grace Lim, of the Young Women's Auxiliary, sang. The Rev. Mr. Kwan gave the address. A large number of members of the Auxiliaries of greater Vancouver were present. The Chinese ladies served *chow mein* to the guests.

The Chinese Sunday School held their Christmas concert on December 18th. The Sunday School sang in Chinese and English, and other selections were given by groups and individuals. Two movies were shown, one on ''The Bible''. Miss Annie Bissett and Mrs. Grace Lim sang, and Miss Norma Barlow told Van Dyke's story, ''The Other Wise Man''. The Rev. D. A. Smith and the Rev. F. St. Denis spoke to the parents and children. Gifts were distributed to the pupils and refreshments were served to all present.

ONTARIO

Mrs. J. R. Hill, 250 Cooper Street,
Ottawa, Press Secretary

HAMILTON — The December meeting of St. Andrew's Auxiliary, Beamsville, was held at the manse, Mrs. Stuart Woods presiding. Mrs. C. H. Prudhomme was specially honoured, Mrs. Harland Stewart and Mrs. C. Mc-

Arthur paying tribute to Mrs. Prudhomme's faithful service for many years.

Huron—Mrs. C. Hudson was in charge of a Home Helpers meeting at Hensall, when members of the group took part in the programme. Miss Jeckell of Exeter, Presbyterial Home Helpers Secretary, in an informative address, told of the good work accomplished by that department. Mrs. Hudson, who had been president for ten years and secretary for four years, was specially honoured.

At Goderich the Knox Canadian Girls in Training entertained the Seaforth group at a supper meeting. The devotional period was in charge of the Junior C.G.I.T. group and Mrs. A. Taylor gave a short address. Mrs. Kenneth MacLean of Exeter was guest speaker at a special meeting in Goderich; she spoke on the Women's Missionary Society work in connection with the individual member.

Kingston—The Senior Auxiliary, the Catherine Fairlie and the Young Women's Auxiliaries of St. Andrew's, Kingston, met together for the Thanksgiving meeting, when the speaker was Mrs. James Dickson of British Guiana. Mrs. C. A. Smart presided and Miss Nesbitt led in devotions. Miss W. Gordon was signally honoured. Mrs. Dickson, with her keen sense of humour, described her work in Formosa and British Guiana, and showed the rewards of sympathetic work. With her own feeling for high adventure, she appealed to Canadians living in safety and comfort to let their imagination and sympathy stretch out to this work which is waiting and ready to be done.

Ottawa—St. Stephen's children were guests of the Goforth Mission Band of St. Giles Church at a recent supper meeting, when fifteen children were organized into a St. Stephen's Home Helpers Mission Band. In this new congregation there are more than 30 children of from four to eleven years of age; when the new church is ready they will form a full-fledged Mission Band; in the meantime they will have private offering banks, gather good poetry, Mission Band pictures and stories, learn memory work, and make scrap books. Mrs. A. Ogilvie, Presbyterial Mission Band Secretary, presided.

Do girls like to "dress up"? The answer from the Ottawa C.G.I.T. groups is an enthusiastic "Yes!" Many girls enjoyed a quick and colourful visit to India recently, when Miss Bessie MacMurchy, missionary nurse from the Jobat Hospital, was the special guest at a rally of Presbyterian groups under the auspices of the Presbyterial. Miss MacMurchy, with some 23 girls helping her, conducted a typical out-door clinic at the hospital, and also described a visit to an Indian home. All the girls assisting wore Indian costumes, the details of which were explained by the speaker. Miss Isabel Hill, Girls' Organizations Secretary, presided, and Miss Muriel Christie led in a singsong. The service of worship was led by two girls from Erskine C.G.I.T., and St. Giles' group, under the direction of Miss Evelyn Reid, put on a pageant, with several girls from St. Stephen's Sunday School assisting. Members of the Ottawa Girls' Cabinet were guests at the rally. Mrs. Harcourt Emra, Presbyterial President, brought greetings, as did Eleanor Campbell, president of the Cabinet and a member of Knox C.G.I.T. After a social hour, convened by Mrs. J. A. MacDonald, the meeting closed by the singing of "Taps".

Toronto — Knox Auxiliary, Oakville, celebrated six decades of faithful and loving work, when Mrs. R. Archibald, who was in the chair, welcomed many former members from Toronto, Port Credit and Long Branch; letters were read from some now in Uxbridge, Orillia, Ohio, and Vancouver. The early days of the Auxiliary were brought to mind when Mrs. A. Porter, who was secretary in 1935, read the minutes of the 50th anniversary meeting. The Auxiliary was formed by Mrs. Harvey of Toronto, with thirty-nine members; Mrs. Meikle was the first president. Mrs. Donald Hendry, Presbyterial Historian, told of the first early missionaries in whom the members of the Woman's Foreign Missionary Society were interested in 1885. The minister, the Rev. C. K. Nicoll, recently returned from overseas, congratulated the Auxiliary upon its long years of missionary service.

Stratford—At their annual meeting in December the Cromarty Auxiliary put on record their deep regret and sense of loss at the death of the Honorary President, Mrs. James Scott, an Honorary Member of the Women's Missionary Society. They also recorded their sorrow at the loss of three Home Helpers: Miss Elizabeth Peart, Mrs. Archie McCurdy, Miss Jennie Cairns. Miss Grace Chalmers is the new Recording Secretary, and Miss M. B. Currie and Mrs. A. Robertson, Honorary Presidents.

QUEBEC

Miss Mary F. Greig, 2168 Paris St.,
Montreal 22, Press Secretary

QUEBEC Presbyterial — A sectional meeting for Milan and Scotstown Auxiliaries was held in St. Paul's Church, Scotstown, with the Sectional Vice-President, Mrs. Philip Boy, presiding. A goodly number from both Auxiliaries were present, as well as visitors from other districts, including several from Gould.

The Rev. E. A. Wright of Sherbrooke, who was the guest speaker, gave a graphic account of his experiences in the Peace River district, where he and Mrs. Wright laboured for five and a half years, facing many difficulties and discouragements — years of depression, almost impassable roads, great distances to travel, scattered congregations, no churches, poor living accommodation, and the poverty of many of the people. Many generous gifts came from interested friends in Montreal and other places. In one instance, with such gifts and the efforts of the people, a greatly needed church was built and dedicated in three months. There is a greater opportunity in mission work now and a greater need than ever before for men and women who realize that true blessings in life come from sacrificial giving.

The Auxiliary reports showed a steady interest in the work of missions, with no decrease in givings. All allocations are being met. Five Presbyterial Secretaries belong to this section: Library, Mrs. George Martin, Gould; Welcome and Welfare, Mrs. A. G. Murray, Scotstown; *Glad Tidings,* Mrs. W. H. Macdonald, Milan; Mission Band, Miss Ruth Macdonald, Scotstown; and Girls' Work, Mrs. George MacDonald. The latter seems to be the most discouraging feature of the Presbyterial work, largely because of the lack of leaders, and Mrs. MacDonald made an earnest plea that every effort be made to make use of the many young girls, who would make wonderful contributions to the work of the church if they could be united under good leadership. Discussion of the Peace Thanksgiving Fund showed that the allocation is being met, and in some cases exceeded.

SASKATCHEWAN

MRS. J. A. WATSON, BOX 1056,
WEYBURN, PRESS SECRETARY

MOOSE JAW Presbyterial — In the death of Mrs. Joanna Johnston in December the Weyburn Auxiliary suffered a great loss. A sincere and devoted worker, her influence was felt in many branches of the work of the Church. Many sick, aged, and shut-in people will miss her kindly ministrations. ''A soul so wholly good can never die, But lives and loves to all eternity.''

Prince Albert Presbyterial — The Auxiliary of Knox Church, Sylvania, held their Thank-offering meeting in the church on the evening of November 15th. In spite of the wintry weather, there was a very good attendance. Mrs. Whitson presided, and Mrs. Lowe and Miss O. Hunt led in the devotional service. The Rev. M. S. Blackburn of Calgary was the guest speaker. In his address he spoke of his experiences as a Chaplain, and stressed the great need for Christian workers in the field. So many outlying points with no Sunday services or Sunday Schools should be a challenge to any missionary group. Special music was provided by the Junior Choir, June Montgomery, Dorothy Straguer and Mary Skomorowski.

The Young Women's group at Melfort had a Missionary Sunday on November 25th, the members of the Auxiliary taking part. Their president, Mrs. C. C. Downing, conducted the service, at which the minister, the Rev. W. Bell, preached the sermon. An explanation of the Peace Thanksgiving Fund was given to the members of the congregation.

New Organizations

Alberta

Red Deer Presbyterial—Explorer Group, Rocky Mountain House. Leader, Miss M. E. Ross.

British Columbia

Westminster Presbyterial — Explorer Group (reorganized), St. Aidan's Church, New Westminster. Counsellor, Mrs. W. H. Magee, 1210 Nanaimo St.

Ontario

Bruce and Owen Sound Presbyterial—Explorer Group, St. Andrew's Church, Owen Sound. Leader, Mrs. Roy Taylor, Georges Apts., 260-9th St. East.

Chatham Presbyterial—Canadian Girls in Training Group, Valetta. Leader, Miss Bessie Renwick, R. R. 1, Merlin.

American Marines on Tarawa, Gilbert Islands, wanted to do something for the islanders who had helped with jobs about the camp. They consulted their chaplain, who told them of the Rongorongo Training Institute, collected $200, and six young men will receive a year's training.—*Presbyterian Banner.*

FOR LANTERN SLIDES APPLY TO:

Alberta.—Mrs. A. C. McArthur, 1337 14th Ave. W., Calgary.
British Columbia.—Mrs. A. Barry, 530 E. 8th Ave., Vancouver.
Manitoba.—Mrs. D. Duncan, 830 6th St., Brandon, Man.
Ontario.—Room 801, 100 Adelaide Street West, Toronto 1.
Quebec.—Mrs. J. H. Currie, 3648 Durocher St., Montreal.
Saskatchewan.—Mrs. J. H. Cameron, 916 Spadina Cres., Saskatoon.

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Renewals and new subscriptions for 1946 are coming in.

Subscriptions run from January to December, and are payable in advance. Individual orders are 50c.; two or more sent to one address are 35c. for each subscription. Send all subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings*. Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street W., Toronto 1, Ont.

Form of Bequest

I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of* .... *dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Mrs Lees 59

Vol. XXII MARCH 1946 No. 3

THE GLAD TIDINGS

Graduating Class at Birtle Indian School, 1945.

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

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Authorized as Second Class Mail, Post Office Department, Ottawa.

The Glad Tidings

Vol. XXII TORONTO, MARCH 1946 No. 3

Editorial

The Council Executive announces the appointment of three Secretaries. Mrs. McClure is taking over the duties of Secretary for British Guiana, thus relieving Mrs. Pae, who for the last few years has been looking after the Society's work there as well as in India. With the increase of the staff in British Guiana, the double work had become too heavy for one Secretary. Since Mrs. Warren withdrew from the Board, Mrs. Schroeder has had charge of all deaconess work. Now Mrs. Kennedy, the new Deaconess Secretary, will be responsible for deaconess work in the four western provinces, while Mrs. Schroeder continues as Secretary for Ontario and Quebec. Mrs. Cruickshank has been appointed Secretary for the work among Indians in Canada, in succession to Miss Lang, who resigned at the end of the year.

The last week of January the Rev. John and Mrs. Elder and their family left Toronto to return to British Guiana, after six months' furlough in Canada. Mr. and Mrs. Rumball left Toronto for British Guiana on February 2nd.

To many throughout Canada the news of the death of Miss Jean M. Kellock would recall the early days of our home mission work in the West and her service as a nurse in pioneer hospitals. The daughter of the Rev. David and Mrs. Kellock, Miss Kellock took her nurse's training at the Kingston General Hospital, did post-graduate work at the Royal Victoria Hospital, Montreal, and was for a time on the staff there, before going out as a missionary nurse to serve in the Atlin Hospital. Later, when medical work was opened at Ethelbert, Manitoba, she became lady superintendent of the hospital there.

Funeral services were held at Prescott and Spencerville, burial being at Spencerville, where her father had been minister.

As our readers will know, our Church, looking forward to resuming work in the Far East that was interrupted by the war, signified its readiness to co-operate with other Churches that had been working in the same countries, in giving help that the Christians there might need. It was agreed that as soon as the necessary arrangements could be made the Rev. James Dickson should go with Mr. Montgomery of the Presbyterian Church of England to study the situation in Formosa and confer with the Formosan Church, to find out what help, if any, they needed from these Churches whose missionaries had been working in the island, one in the south and the other in the north. At last reports, Mr. Dickson and Mr. Montgomery, who has been living in British Columbia since he came from the East, were hoping to leave soon for Formosa.

As this necessitates Mr. Dickson's absence from British Guiana, the Board of Missions has appointed the Rev. Paul Rumball to that field. Mr. and Mrs. Rumball, it will be remembered, were in Japan, the latter, as Miss Jean MacLean, being one of the Society's missionaries among the Koreans there.

In Manchuria, too, work will be resumed, if the Church there needs and desires help.

As there are no more copies of the Constitution of the Society in stock, officers and groups requiring copies are reminded that the Constitution and by-laws were printed in the 1939 Annual Report, of which Auxiliaries and many Presbyterial and Provincial officers will have copies that might be used in the meantime.

Food Parcels for Europe

Mrs. E. M. Davidson, Toronto, has sent us the following information for any of our readers or groups that would be interested in sending food parcels to individuals in Europe, where ''hunger with all it means of bitterness, disease and loss of morale is widespread this winter''.

''Names can be obtained from Miss Cairine Wilson, Rockliffe, Ottawa, or directly from Greek, Yugoslav or Norwegian legations in Ottawa; from Mme. del Perugia, Entr'aide Française, French Embassy, Sussex St., Ottawa, who has a grand list of children, either orphans of the war or members of large families; from Polish-Canadian groups. Parcels to Holland go via the Netherlands Red Cross c/o Pakhuismeesteren, Houtlaan 12, Rotterdam, who will distribute them. Parcels can be 11 lbs., and cost $2.25 postage, or $1.60 to Holland.

''Though organizations as such cannot send them, it has been found that groups are glad to get together and make up parcels to be mailed individually.

''There is no need to stress that in thus being good Samaritans we are helping human beings in dire physical need and also giving them the feeling that goodwill is not dead in the world.''

In Manchuria

The Church of Scotland and the Presbyterian Church in Ireland have appointed commissions to obtain first-hand information about the position in Manchuria, where there is still much confusion. Greetings had been received from Manchuria, and an appeal for continued help, ‘‘for many years to come’’. Written in September at Moukden where Church leaders were meeting to plan for the future, the letter to the Church of Scotland said: ‘‘The Church work throughout Manchuria, thank God, on the whole has been well maintained, though set-backs are apparent on all sides.’’

The Scottish Mission in Manchuria was begun by the United Presbyterian Church in 1872—in 1866 that Church and the National Bible Society of Scotland had sent out Dr. Williamson, ‘‘the first Protestant missionary to Manchuria’’. The first Irish Presbyterian missionaries arrived in 1868. In 1867 the Rev. W. C. Burns went out under the English Presbyterian Church, but died the following year at Newchang.

In an article in the January 1946 issue of *Other Lands* (Church of Scotland) on ‘‘The Church in Manchuria’’, the writer, H.S.D.G., after reviewing events since the Japanese overran the country in 1931, says:

‘‘And so eighty odd years have passed and there stands a Church, young in years—only three generations—but old in experience, for it has faced two periods of persecution and martyrdom. To-day its leaders are men of ability, mentally well equipped, spiritually mature, tried in the fire. To them comes a new freedom. These men who have been imprisoned and tortured for their faith are no longer children. To them belongs the planning of their future. The Manchurian Church—not the mission or the missionary—is in control, and we rejoice that it is so. The native growth will strike deeper roots and bear finer fruits.

‘‘The pattern of missionary relationship with this Church freed from bondage must be different from that of the past. The missionary must return as an invited associate of the Church of Christ in Manchuria—not as one returning to ‘our field’, for the field is not ours but God’s. He or she must be willing to serve in such capacity as may be directed by the Church of Manchuria: to give of the experience and heritage of the Church of Scotland for the fuller development of the Church of Manchuria; to teach, to guide, to serve—not to dominate, direct, or overrule.

‘‘There can be no simple return unthinkingly to the old ways, the old methods. To do so would be to misuse a great opportunity and stunt the growth of the really indigenous Church for decades.

‘‘For it is a great opportunity, a great privilege, a great adventure, to share even in a small way in the fitting of the Church of Christ in another land for its great future.’’

FINANCIAL STATEMENT FOR 1945

Receipts:

Alberta	$ 4,486.66
British Columbia	5,404.27
Manitoba	4,073.03
Ontario	123,100.00
Quebec	15,330.00
Saskatchewan	3,139,52
	$155,533.48
Individual Subscriptions	$ 1,098.40
Refunds	543.49
Sale of Ukrainian Hymn Books	96.50
	$157,271.87
Disbursements on Estimates	$142,886.03

Again we present another annual financial statement based on the Auditors' report, which will appear in full, of course, in the Annual Report. We present it with great thankfulness, for our estimate of $150,000 is exceeded by $5,533, but we present it with thankfulness more because it shows that our women are seized with the need of the world for Christ and are determined to do their share.

Givings by Provincials exceed those of 1944 by $3,239. Every Provincial has done exceedingly well, nearly all reaching their allocation and some exceeding it. I feel special mention should be made of Manitoba, which exceeded last year's givings by $367, a great encouragement for them, and of Saskatchewan, which again increased their givings by $145. Alberta increased theirs by $253, Quebec exceeded their allocation, and Ontario again proved most reliable, increasing by $2,900. British Columbia was down a very little. May each one have her reward in knowing that more can be done this year to hold high the Cross of Christ in every land.

The expenditures for 1945 were $142,886.03 or $12,647 less than was received. On February 12th at the Council Executive meeting the greater part of that will be apportioned for needed work.

From the balance on hand 31st December, 1944, the following amounts were appropriated:

British and Foreign Bible Society	$ 100.00
Broadcasting, Prince Albert Presbytery	100.00
Call to Prayer Committee	50.00
Missionary Committee, Student Christian Movement	150.00
Vellore Christian Medical College, India	500.00

Relief of Ministers from European Churches	200.00
Centenary Committee	295.00
Extra Provincial Grants	312.45
Church Extension	1,450.00
French Camp, Quebec	150.00
Young Women's Conference and Evening Department	1,491.22
War Services Fund	2,350.00
	$7,148.67
Thus the total expenditures for the Provincials was	$150,034.70
There was spent on Birtle Indian School	$19,768.88
and on Cecilia Jeffrey Indian School	$27,078.56
Total expenditure	$196,882.14
Provincial givings for the Supply Fund	$ 6,872.04
Balance on hand 31st December 1944	5,946.12
Total receipts	$12,818.16
Expenditures:	
Paid for Supplies	$ 6,546.00
Balance on hand 31st December 1945	6,272.16
	$12,818.16

There are a good many outstanding accounts which will reduce the Supply balance immediately.

On Christian Literature was spent	$3,783.50
Student Work	452.98
War Services and Rehabilitation	4,747.45
Camps—buying, building and equipment, in British Columbia, Saskatchewan, Alberta and Manitoba	8,612.51

All our work now established has been maintained, we think, with due regard to its need.

The Trust Funds stand as follows:

Pension	$56,054.36
Legacy	18,772.71
Sustaining	34,703.84
Overseas	24,058.19
Special	32,274.39
The Peace Thanksgiving Fund at the 31st January 1946 stands at	$18,808.17

As your Treasurer I thank each member and congratulate you on being able to meet the new day with your heads up.

Much must be done in 1946. Formosa calls to us, "Come back";

and we must go to them. They need encouragement after their sore trials. China calls to us. Europe calls to us. British Guiana calls, ''Advance!'' India calls us to Advance.

The call to us is, ''Rise up, O men of God, be done with lesser things.'' May our answer be,

> Lead on, O King Eternal:
> The day of march has come.

(MRS. DANIEL) HELEN M. STRACHAN.

The following grants were made by the Council Executive on February 12th after the Auditors' statement was received and accepted.

War Services (on order of Council)		$3,738.32
Pension Fund (on order of Council)		1,000.00
Rehabilitation of the Church in China		2,500.00
Advance for Christ:		
Rehabilitation work in Europe	$1,000.00	
Residence for Missionaries	2,000.00	
Home Mission Work, Building Mission Churches	2,000.00	
		$5,000.00
Orphaned Missions (extra)		$1,000.00
Christian Literature:		
L'Aurore	$ 100.00	
British Guiana	100.00	
Christian Home, India	100.00	
French Literature, Montreal	100.00	
Italian Literature, Montreal	100.00	
Bibles for Japan	50.00	
Formosa, when necessary	200.00	
Additional grant to National Christian Council, India	25.00	
Additional grant to *Christian Farmer*, China	100.00	
Additional grant to Miss Wrong, for Africa	75.00	
		$ 950.00
		$14,188.32

. . . Seeing a young herdsman returning across the fields one day at sunset, Bishop Azariah (India) called out to him: ''Are you a Christian?''

''No,'' replied the lad.

''Aren't there any Christians in your village?'' ''No.''

All the missionary in the Bishop sprang into action. He strode across the fields to the lad. . . . . ''No Christians there?''

The boy stood his ground. . . . ''No,'' he said simply. ''No one has told us.''

''*No one has told us!*'' The Bishop returned meditatively. ''How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?''

—*Christian World Facts.*

"Let Us Go Forward Now!"

ON Sunday evening, January 20th, Presbyterians of the Toronto area almost filled Massey Hall in a great missionary rally, most congregations having withdrawn their evening service in order that all might join in this great service of worship and witness. Held under the auspices of the Presbytery of Toronto, the service was conducted by its Moderator, the Rev. James Milroy. The service of praise was led by a massed choir of 300 members under the direction of Mr. H. S. Reid of Parkdale Church. Missionaries from British Guiana, India, Formosa, Japan, and Manchuria, who were on the platform, were introduced by Dr. W. A. Cameron, Secretary of the General Board of Missions—Rev. John and Mrs. Elder, Rev. Edward Bragg; Rev. C. L. and Mrs. Wood, Miss Bessie M. MacMurchy, Mr. and Mrs. John Cheshire; Mrs. Hugh MacMillan; Rev. Paul and Mrs. Rumball; Mrs. Allan Reoch, Rev. E. H. and Mrs. Johnston. (Miss E. M. Magee was absent because of illness.)

Dr. J. M. Macgillivray, Moderator of the General Assembly, spoke on the Church's Advance, referring particularly to the advance being made in British Guiana and steps to be taken to make possible a still greater forward movement there. The formation of a Presbytery, the licensing by that newly constituted Presbytery of six men, five of whom were ordained, and four inducted into self-supporting churches; the growing number of self-supporting charges, and the more general acceptance of the idea of self-support, till recently quite new to the people there; and the increased school attendance—these were some of the signs of the great progress already made in British Guiana. If the Church there is to go forward now when the fields are white to the harvest, and the people are ready to receive the Gospel, Dr. Macgillivray said, our Church in Canada must be ready to give further help. More missionaries are needed, both men and women, and more buildings—schools, manses in Georgetown and New Amsterdam, new churches—and more equipment, including cars for the use of the missionaries. The advance in British Guiana, he said, was part of the new forward movement in the whole life of our Presbyterian Church, both in Canada and overseas, and he was confident that Presbyterians wanted to share in this Advance for Christ, and in the Peace Thank-offering. ''Let us go forward *now.*''

Miss Bessie M. MacMurchy spoke briefly of what Christianity meant to India's women, referring to the part Christian missions had had in first bringing to them freedom, education, and medical service. But the work must go on, and, lacking leadership, they need help. ''Is the Presbyterian Church in Canada willing to give that help?'' The Rev. E. H.

Johnson told of new life brought to China by the Gospel of Jesus Christ, of the remarkable missionary movement of the last decade, with the movement of the people to West China, and the great opportunity now facing the Church—an opportunity that must be grasped now, or lost. Shall we, he asked, delay in the task of making Christ known among the Chinese?

On Friday evening at a dinner meeting in Victoria Church the Rev. Edward Bragg, telling of impressions received during visits to many places in Canada and of work in British Guiana, emphasized the need of a spiritually strong Church at home if there is to be a strong Church there. With a number of girls wearing Indian costumes, Miss MacMurchy explained the various types of dress, as worn by the people among whom she worked on the Bhil Field. ''We, too, Receive'', a moving picture about the ''Fuzzy Wuzzy Angels'', showed some results of missionary work in New Guinea.

The Saturday meetings were held in Knox Church. In the afternoon the Rev. J. Cunningham presided, referring briefly to his own experiences as a missionary in China and appealing to young people to consider missionary service. The Rev. John Elder, in reviewing the work of the Mission in British Guiana, paid high tribute to the pioneer work of Dr. Cropper, the Rev. J. Gibson Fisher and Dr. Scrimgeour, who laid down the policy that was being followed there to-day; and told of the Government's appreciation of the educational work that had always been an integral part of the work of the Mission, of the development of both educational and evangelistic work during recent years, the growth of self-government and self-support, and the coming together in the church of peoples of various races, although the work was mainly among the East Indians. Mr. Johnson spoke of Christian work in China, its rapid development in West China during the war years, its needs and opportunities, and of our Church's share in the work, especially in the province of Yunnan. The pictures shown by Miss MacMurchy afforded interesting glimpses of Indian life, and of work being carried on on the Bhil Field that would contribute to a better understanding of the people and the work, and the need for more help from our Church.

On Sunday missionaries spoke at morning services in a number of Toronto churches, and in the afternoon at Sunday Schools through the city. On Monday ministers and their wives met the missionaries at luncheon; in the afternoon there was a meeting with students and deaconesses-in-training, and in the evening, one with University students.

Throughout these days the note repeatedly sounded was one of urgency, that the Presbyterian Church in Canada should go forward *now* in more adequate Christian service to the peoples who by their needs call to us for help.

A Church Advances Under Fire

By Rev. Wilfred F. Butcher

As we go forward in The Presbyterian Advance for Christ, and Peace Thank-offering, it is most interesting to learn what other Churches are doing. The Church of the Brethren and the United Presbyterian Church in the United States, for instance—each about the same size as the Presbyterian Church in Canada—are both appealing to their people for the sum of $2,000,000 to equip them for their work in the coming years.

But the Presbyterian Church of England, of about half our numerical strength, concluded in May 1945 a United Appeal for £200,000, about a million dollars, and attained the objective. Despite the loss by enemy action of many of their churches and manses, their ''Presbyterian Church House'', their General Secretary, the Rev. W. T. Elmslie, and his colleagues and staff, they gave on this scale. The sum they raised was about equal to a year's giving of their Church as a whole. And they gave it at a time when most of their men were away. They gave while many of their own people were suffering loss, or at least, great strain, because they were within the range of bombs and rockets.

In their Church life they were labouring under tremendous difficulties. On Sunday mornings there were no buses or street-cars in the United Kingdom, and in the evenings there was the discomfort and the danger of the black-out.

In their national life they were facing tremendous economic uncertainties, which were bound to affect every individual home. Now we see more clearly how terrible are the results.

Yet they gave richly, because they believed in their Church and in the work which God was calling it to do in the coming years.

Shall we do less, give less, than they?

A Prayer for the Advance

O God, Who has given its commission to the Presbyterian Church in Canada, grant that we may rise in this day to the measure of our task and of our strength in Thee.

Where we are in error, purify us; where we are disheartened, encourage us; where we are hesitant, inspire us.

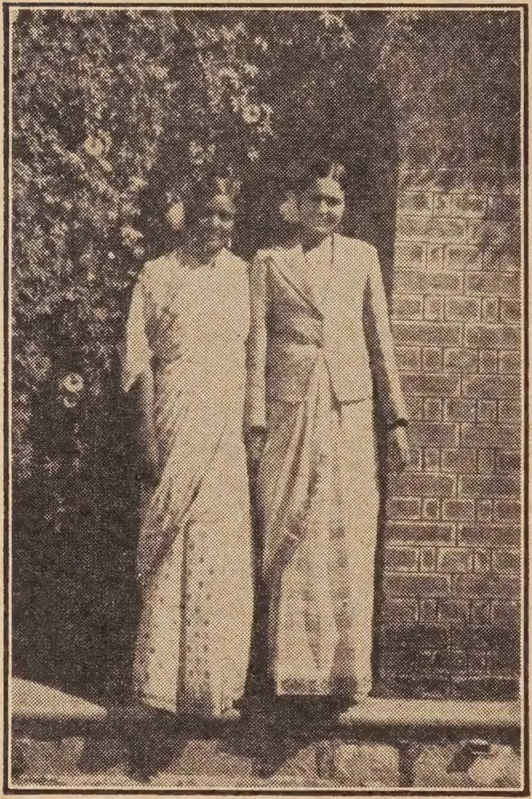
As now we seek to go forward for Thee, empower us by Thy Spirit; bless us with courageous leadership, brotherly fellowship, and strong conviction; stir our members to give material support; and enable us ever to seek Thy Kingdom. Through Jesus Christ our Lord. Amen.

Nurse Miriam

Indian Nurse writes of Early Life and Work at Jhansi

Dear Friends:

I AM writing this letter to you as Miss Simpson has told me that you wish to know about me and would be happy to get a letter from me. I am indeed very glad to write to you and thankful to you for your personal interest.



Nurse Miriam (left) and a teacher at the Helen Macdonald School, Jhansi.— Taken by Miss Magee

According to your request I am writing a brief account of my childhood and how the Lord was gracious to me and worked in my life and has brought me to His fold.

My grandfather was a convert, my father was his eldest son. My father worked as a pastor in a village called Ranipur, which is not very far from Jhansi. My mother died, leaving behind four children, I was then a year old. My eldest sister tells me that when my father used to go to his work, he used to keep some milk for me and told my sister to feed me, but instead she and my other sister and brother used to drink all the milk and used to give me wheat flour mixed with plenty of water; this used to be my midday meal every day. In spite of this unusual food I survived. The reason why I am mentioning this is because now I fully believe that my Maker's protecting hand was on me and chose me for His service from the cradle. Whenever I recollect the memories of my childhood I always am thrilled and feel His love divine and wish more to give myself fully to His service.

My father married again. My two sisters and a brother were put into a boarding school, but I stayed at home. I used to be very mischievous and naughty and tried the patience of my stepmother. In the absence of my father, whenever she used to beat me I used to run away from home with a drinking vessel—we call it *"lota"*—and a mat to sit on or lie on. I used to sit under a tree waiting for my father to return and drink the water when I felt thirsty. Sometimes when I ran away from home the villagers used to take me into their houses and feed me and then used to take me back to my home.

When I was old enough to go to a boarding school I was sent to one with my sisters. My grandfather was in the same town. It seemed that nobody liked me except my younger sister and my father, because I had a very naughty temper. Now when I tell my friends what a troublesome and bad girl I was they are surprised to hear it. But I alone know the Hand that has moulded me and brought this change in me.

When my father died, the mission took charge of my sister and me and we never went to our relatives. I passed my middle school examination and my principal asked me to take Nurse's Training. I hated to be a nurse, and always disliked nurses and doctors. Still I was sent for the nurse's training. Oh, what a struggle I had! The old nature used to rise but I had learnt submission also. Now I am happy for it and to have let His will work in my life.

I had a great desire to work in a big hospital and to draw a fat salary but when I finished the training the first chance I got was to work in a small dispensary in the Canadian Presbyterian Mission here in Jhansi. I am happy for this also, that my wish was not fulfilled. For I believe that what He planned for me was the best.

I never cared to read my Bible or say my prayers regularly. In one Sunday service Rev. Mr. Lowther was speaking about the sins. I felt as though he was looking into my eyes and was reading all my sins and was speaking to no one but me only. In that service I realized that Jesus died for me and I accepted Him as my personal Saviour. I felt the burden of my sins rolled away, and the cleansing power of His precious blood.

I think you would like to know about my work also. My dispensary opens at 7 o'clock in the morning for the School children; when they go away, then I attend to the outside people. Most of these patients are non-Christians. First I have a prayer meeting with them and tell them if I do not pray to God they would not be healed, because it is He who has the power of healing, not I. When there are quite a few little children, then I teach them to sing small choruses and a Bible verse and tell them small stories of the Friend of little children. Then I give them medicine.

Sometimes I get a chance to go to a camp for preaching. I often go to Ranipur, the village of my childhood. The people are always happy to see me. Luckily I can talk their language. I did forget it, but it came back to me when I started talking while preaching in the camps.

On Sundays my dispensary is closed. I teach a class of little children from four to six years of age in the Sunday School. After Sunday School with few girls and a teacher I go for preaching to the non-Christian neighbours that live on the other side of our school wall.

I also teach for one period in the school. I take the two top classes only and teach them Hygiene and Physiology. I utilize these girls in looking after the sick room in the boarding school.

I am thankful to God for all His blessings and for using me in His service. Kindly pray for me.

With kind regards,

Yours in the Saviour's love,
Miriam S. Lall.

In an air letter of January 21st Miss Simpson gives some news of the work at Jhansi. She had come in from camp for the Mission Council meeting and Nurse Miriam was going out to take her place until she could return. In November after the Christian Convention their district work began, the missionaries and their helpers going out in four groups to work during the cooler months in different districts. Dr. Thurrott went with her workers to Babina, to work there and in the surrounding villages; Mr. and Mrs. Muchan went out in another direction to camp with their helpers, and Mr. and Mrs. MacKay worked from a camp in a different district. Miss Simpson decided to begin her district work in Ranipur, in particular among the women there. Later she changed her camp, and was working ''in a difficult place''. There is ''quite a group of Christians'' at Ranipur, but they still cling to some of their Hindu customs. ''The one thing that is heart-breaking to us,'' Miss Simpson writes, ''is that they marry their daughters and sons to non-Christians, which means that they will be lost altogether to the church. This work needs your united prayers.''

What can we do to work God's work, to prosper and increase
The brotherhood of all mankind—the reign of the Prince of Peace?
What can we do to hasten the time—the time that shall surely be
When the earth shall be filled with the glory of God, as the waters cover the sea?

March we forth in the strength of God, with the banner of Christ unfurled,
That the light of the glorious Gospel of truth may shine throughout the world:
Fight we the fight with sorrow and sin, to set their captives free,
That the earth may be filled with the glory of God, as the waters cover the sea.
—A. C. Ainger, *The Missionary Chronicle.*

Call to Service in Formosa

Mrs. G. W. Mackay tells of the first letters received since October 1941.

PROBABLY all to whom this letter will go have heard already the main points of the news which has recently come from Formosa, but some things can stand repeating, and out of a full heart I want to tell a little of that which has filled our hearts with joy.

The last letters which reached us before Pearl Harbour came, I think, in Oct. '41, and my last two letters were from Mrs. Koa, and my little personal helper, our Tamsui Pastor's eldest daughter, whom I shall call Grace. In Dec. 1945 the two letters to reach me—Mr. Mackay received many more—were from these same two. So the bridging of the gap of four years and more was very precise, in that one point.

Mrs. Koa's letter, sent by the courtesy of an American in the Island, reached us a few days ahead of Mr. Dowie's letters, with their manifold enclosures, so to her fell the joy of breaking to us the news that our beautiful schools, taken from us by the Japanese Government, had been returned to us by the Chinese Government towards the end of last November. I do not expect to have so much of a resurrection feeling again on this earth. When we lost the two schools (Girls' and Boys' High Schools) the student body numbered about 550. Now, or at least at V-J Day, the enrolment was 1400! The Japanese considerably enlarged our plant!

Our old Boys' School prayer comes to mind often these days. I pass it on to any who feel led to use it—"May the Living Word, the Lord Jesus Christ, and the Written Word, The Bible, have the place in this school that Thou wouldst have them to have."

Every single letter which came thrills with the joy of being FREE, and a province of China. Every single letter, too, anticipates our speedy return. One message we received was, "Life begins at sixty!"

One piece of news is so manifestly an answer to prayer, and the crowning of faithful service in an apparently hopeless cause, that I want to enlarge somewhat on it. I refer to the fact that about two thousand aborigines of the Northern and Central East Coast have declared for Christ and during the years of oppression sealed their faith (an undisclosed number of them) with "their flesh, their bones and their blood". We who live in safety and comfort do well to ponder the implications of those quoted words.

The Formosan Church formed their own Foreign Missionary Society in the year 1910, hoping to send missionaries into the territory of the aborigines. This they were never permitted to do, but from the time when we arrived in Formosa, at the end of 1911, the taking of the

Gospel to the aborigines was the subject of pulpit prayer continuously. Also, when we arrived, there was a Japanese Christian, Mr. Inoye by name, who had set his heart on preaching the Gospel to the aborigines. His father had been murdered by one of them, and, having been converted by the Salvation Army, the son made it his life's purpose to take a Christian's revenge and take to them the knowledge of salvation. This he was never allowed to do directly, but he opened a dispensary on the borders of their territory and did what he could. He wasted his life, many would say, in a vain effort to accomplish his purpose.

Another man, a Canadian, a member of the Anglican Church, Rev. Narcissus Yates ''wasted'' many years of his life in an apparently hopeless effort to bring the Gospel to the aborigines. He seemed to be deliberately foiled at every turn, frustrated in efforts to help even one individual. More precious ointment poured forth, ''wasted'' in service to the Master.

As it was impossible for Formosan or Canadian missionary to get in to the mountains to preach, God sent out from the Taiyal tribe Chi-oang, a woman who married a Formosan, heard and accepted the Gospel, and one also, who was highly esteemed by the Japanese authorities for her efforts to bring about peace between them and the Taiyal tribe. Our Formosan Women's Missionary Society secured Chi-oang's services as their missionary. On this delicate and somewhat elderly woman has rested the task of presenting the Gospel to her own people. Her home has been a little church near the entrance to the gorge in which the Taiyals live. There, some seven or eight years ago, Mrs. Koa and I spent an evening with her. After supper she beat a resonant drum, and many from the village (Pe-po-hoan people) came in for an hour's singing (they have good voices) and worship. A snapshot of Mr. Mackay and our two boys hung upon the wall. To Chi-oang, and to all our friends in Formosa, it is as if our Leslie had lost his life only last November, for the news had not reached them till then.

Still another fragrant name which comes to mind in connection with this awakening among the Taiyal people is that of Dawa. If he is still living—when we left Formosa he was serving a prison sentence, and was ill with beri-beri—he is still a young man. While serving as a bell-boy in a Japanese police station he was attracted to the meetings of our Evangelistic Band. Giving his heart to Christ, he later came to Tamsui for study in a special course arranged for aborigines. It was difficult, the instruction of that class, as what education they had received was all in Japanese, and they spoke Formosan, indifferently. I remember toiling through Genesis with the group one winter, and getting more from the book myself than ever before! Dawa went back to the centre of the

East Coast, and had believers there. He was put in prison because a policeman found that he had tucked some letters into the little shrine which had been placed in his house. When he was imprisoned, many members of his flock went to the police station saying that, if Dawa had been put in prison because he was a Christian, they were Christians too! So far as we heard, they were not molested at that time.

* * * *

It still seems to us like a dream that, in the guiding providence of God, Mr. Dowie was enabled to have the better part of a week in Taihoku and vicinity at the begining of December last year. What an uplift it was to them! Mr. Dowie came to Formosa as a missionary in 1912 or 1913, and left in '25, having acquired an excellent command of both Formosan Chinese and Japanese. It was he who designed the main Boys' School building, and the present Bangkah church, which suffered quite some damage from bombing. Apart from the Keelung church, demolished with the rest of the city, our churches, schools and hospitals have largely escaped hurt.

Immediately after the Formosa visit, Mr. Dowie returned to America by air, and gladdened our hearts by sending us, along with personal letters, a request from the Synod of Formosa that the Presbyterian Church in Canada should resume the work at once, and send out missionaries, both old and new. ''We need their help, and are hopeful that this shout of ours will bring you the vision of a Divine call to service in Formosa.''

We echo the prayer of the Formosan Church. May the Church in Canada indeed get the vision, and respond.

—*J.R.M.*

Adult literacy classes were being held (in a backward and remote Indian State), and among those who attended was a grandfather with his little granddaughter. He was not prepared to learn: it might impair his dignity to be in competition with younger and quicker minds. But he came and he helped his granddaughter: she was as quick as quicksilver. The classes were held for a few weeks at a time in different centres, and then again in following years. After a time grandfather was able to read his Bible, even without having been a pupil. He explained what had given him the necessary push. Every Sunday he had heard the preacher bringing new things out of the Book, and it suddenly occurred to him that if he could read for himself not once a week only but every day he could study the Book for himself, and out of it draw the treasure of which the preacher was giving only samples. And so, simply and humbly and unobtrusively, he became literate—an old man—because he had learnt that the Bible contained something he needed, and he was eager to have access to it himself.—*For Our Times*

New Venture in Work Among Aboriginals

Miss Margaret Kennedy of Jobat writes of a visit to Bastar State.

LAST August our Council gave me permission to go to Bastar State to observe the work amongst the aboriginals there. Towards the end of September Miss Scott and I set out on what was to be a three-weeks' trip, ending up at the Mid-India Christian Council in Jubbalpore. Ordinarily, it should have taken us from Tuesday evening until Thursday to go to Raipur, Central Provinces, the railway station for Bastar State. However, for four days before we were to leave, the rain poured down and I wondered how Miss Scott would ever get out of Amkhut, the river there running past the compound gates. At the same time, she wondered how I would get the motor out of Jobat. We did meet, though, on the Tuesday afternoon, she having come out on horseback, the water in the river being above the stirrups. When we got to Dohad . . . we found that the line to Bombay was washed out in three places and no train could go there for two weeks. So we got on the eastbound train and hoped to reach Raipur by hops across country. We arrived in Ratlam at 11.30 p.m. and had to wait until 3.30 p.m. the next day; so, after sleeping in the waiting-room, we visited some U.C.C. missionaries in the town. Our next hop took us to Khandwa, where we slept in the waiting-room from 1 a.m. until 7 a.m., when we got a train for Itarsi. To our dismay we found we had to wait in Itarsi from 10.30 a.m. until nearly midnight, and we were pretty tired by this time. We knew there was an English Quaker mission in Itarsi, but neither of us knew any of the missionaries. However, we found our way there and the Miss Sahib was very good to us, letting us have a good sleep in the afternoon. We came down to the station for dinner, and there met the English doctor and his wife, who took us to a Hindu restaurant for special Indian food. Meanwhile a train came in with the engine and two carriages all decked up with garlands of flowers. The travellers were Moslems who were making the pilgrimage to Mecca. There were a few old women, but most of them were old men with big beards. Not long after that train went out, one came filled with Indian soldiers of the I.N.A. (Indian National Army) who had been captured in Germany fighting with the enemy. A soldier with bayonet stood at each carriage

Miss Kennedy

while they were in the station and no one was allowed to go near the train. On Friday we arrived in Nagpur, where we spent the best part of the day, and we enjoyed visiting the American Methodists, seeing their schools, and hearing about the literature campaign they are carrying on in the city. Then we went up to the National Christian Council offices and bungalows and visited with Mrs. Manikan, who is so charming.

At long last, on Saturday morning, we got into Raipur, where we were supposed to stay for a few days with a friend of mine who works with the American Evangelical Mission, to see their work. Those days had been lost in travel, however, and the bus we were to take for Jagdalpur, the capital of Bastar State, left in four hours' time. We had time for a bath, and something to eat, then along came the bus. It was no modern wonder, being run by charcoal, and the seats were both narrow and hard, so we sat on our pillows. We were on the bus for sixteen hours and a half, but, being seasoned travellers by this time, we were able to doze off in any position. Our road ran directly south and at first the scenery was not very interesting, though we did see many kinds of birds, some of which were new to us. Just before nightfall we came to the capital of the native state of Kanker, a most picturesque place, with its palace and white state buildings against a dark background of hills. Having to wait here an hour while the charcoal ashes were taken out of the bus and new coal put in, we had tea brought to us, managed to open a tin of spaghetti with a penknife, and had a noble repast, then climbed up the *ghats* or hills. We were sorry it was too dark to see the scenery. After many snoozes and many stops for no apparent reason, we arrived at Jagdalpur at 5 a.m. and, dirty as we were, went straight to bed and slept until we were awakened at 8.30. What a wonderful thing a bed is! We could appreciate to some extent how the soldiers must feel after weeks of not going to bed!

For six days we enjoyed the hospitality of the American Methodist missionaries in Bastar. It was a great inspiration to me to see the work that is being done among the aboriginals there. I was greatly impressed by the method they have worked out for teaching the whole Christian community, from the illiterate new convert to the *gurus* or evangelists ready for ordination. We attended the monthly meeting of all district workers, among whom were some laymen who work voluntarily. They represented the Christian community of some 4,000, and their reports were most interesting, especially of the number of baptisms—no startling figures, but apparently a steady ingathering. These converts are brought in mostly through the efforts of the *gurus* and the *nayaks* and *payaks,* these latter being laypeople somewhat equivalent to our elders. There is a definite course of both learning and teaching for these laymen, in part having to do with the improvement of the welfare of their fellow villagers. The course for the *gurus* lasts for nine years and they have to take a yearly examination.

We were very happy to be able to stay for three days out in a village living in an Indian-style house where Miss Fehr directs the activities of the Training Centre. She had this house built with just such improvements added as any villager could copy, such as a floor made without cowdung, and the use of a bore-hole latrine. Her assistant, an Indian farmer-teacher, lives in a similar house with his wife and family. Then there is a small church, which also serves as a school, a workshop, a house for resident students and teachers, a simple hen house, and such like things. The objectives of this Centre are to seek to improve the health, to raise the economic standard, to broaden the intellectual and social life,and to enrich the religious experiences of the village Christians, so that the village church may be strengthened. An attempt is made to reach every section of the community, either by having people come to the Centre or by having some Centre-trained people go to them.

1. *Young men* are trained in better methods of agriculture and the proper use of supplementary occupations and are prepared for leadership in community and church life. This part of the programme was going on while we were there, the young men spending their days helping with the farm work, continuing some school studies, and learning better methods of handcrafts. The Indian assistant is an agriculturist and very keen on his work, eager to show the villagers the best, yet simple, ways of improving their produce. He showed us one field of rice divided into sections where he is experimenting with various manures and methods of planting, so that at harvest time the villagers will see for themselves how the best grain is produced.

2. *Village women* are trained in better methods of home-making, child care, health, and home crafts.

3. *Village teachers, preachers and their wives* are trained and retrained in line with new and approved methods and aims of the district programme.

4. *Leaders* in Sunday School, young people's work and lay activities are brought in for training and inspiration.

Naturally we could see only a very small part of this programme in action, as a lot of it is done by having Institutes for so many days at a time for the various groups. Then in the cold season many groups are reached by the Movable School, which is an oxcart equipped with demonstration materials. It is enclosed on three sides. The back slides out and is a blackboard. The sides slide out and have pictures and teaching charts on them, showing better methods of raising poultry, etc.; and there are samples of grain such as should be given to poultry or other animals, whatever the project might be. Other bottles contain samples of jungle medicines that anyone can make who has no access to medical help. There is a small library on the cart, too, and a magic lantern, so that in each village there can be literacy work, health talks, agricultural talks, and evening meetings with Bible teaching, the learning of new songs, etc.

At the Centre we enjoyed seeing the various handcrafts that are taught and trying our awkward hands at some of them, such as bamboo work, making of tiles, *chics* (''screen-blind of finely split bamboo laced with twine''), better rope and faster weaving. When we went to a nearby village, we saw a boy in one home weaving some cloth and pushing the shuttle to and fro with his hand. Miss Fehr explained to him how he could with very little trouble put up a framework and make use of the fly shuttle, and invited him to come to the Centre to learn how to do this. There were 70 Christian families in this village, most of whom have become converts since 1935. They are simple farming people, but seemed so alive and happy; they entertained us with some Indian music and singing with great zest. They are building their church now with some initial help from the Mission and have themselves decided to have a night school when they can learn to read and write. These people are all aboriginals, akin to our Bhils, but there were many interesting differences to be observed. The majority of the inhabitants of Bastar State are of some branch of the Gond tribes, about whom much has been written, especially by Verrier Elwin. The State has a number of schools for the education of the aboriginal peoples, one of which we visited. We found four or five classes of boys seated in their respective circles in a big airy room. As these boys came from weavers' and farmers' homes, two looms were set up in the classroom to teach them better methods of weaving. For their physical exercises they do some of their own tribal dances, and they seemed very happy to perform for us, wearing bells around their ankles and holding sticks in their hands.

I have been able only to touch on the highlights of what we observed, but you will judge that this was a most instructive trip for anyone interested in rural work. In her venture at the Training Centre (it has only been going two years) Miss Fehr is backed not only by all the missionaries, but also by the Church councils, and all are endeavouring to take full advantage of it for the benefit of the Church at large. Miss Fehr told us she would not have dared tackle it, if she had not taken a special course for rural missionaries given by Scarratt College, Nashville, Tenn., where students are not only taught but are taken around to see rural schemes in operation in the south.

The Reconstruction Department at Work

THE Committee of the Reconstruction Department of the World Council of Churches met at Geneva on December 6, 1945.

Since the last meeting of the Committee much work has been done. The secretaries of the Department have travelled in Scandinavia, Holland, France, Germany, Czechoslovakia and Hungary.

Even if the work of Reconstruction is essentially spiritual, it is impossible to make a clear distinction between material aid and spiritual aid, as in fact they are constantly intermingled. In all the devastated countries Churches and Christian Institutions have suffered terrible damage. While the realization of a long-term plan for the reconstruction of buildings is still in the future it has been necessary to deal with the most urgent problems and to send to all these countries wooden structures in which the congregations may meet and relief and evangelical work be carried on. To France alone 20 huts have already been sent in which the ''Cimade'' teams can receive evacuees and refugees, hold Bible study meetings and organize the distribution of milk to children and light meals to old people. In addition, 15 new huts are in process of construction and a great number will also be sent to Holland, Germany, Austria, Belgium, Norway and Finland.

In Finmark (Norway), as the pastors are homeless and without means of transport, it has been planned to provide them with a motor-boat, manned by a crew of two. This floating ''parsonage'' will go from fjord to fjord bringing the Good News.

Everywhere pastors have lost their homes, and must be equipped again fully with shoes, clothes, kitchen utensils, bedding, furniture, etc. As there is a great lack of indispensable means of transport, bicycles, motor-cycles and cars are also in urgent demand to enable pastoral duties to be carried on. Another problem is the paper shortage, which seriously affects the dissemination of religious literature. One hundred and eighty-five tons of paper have been bought in Sweden and this will be distributed to many countries, to Germany for the printing of 50,000 hymn-books, 5,000 Bible Reading pamphlets and 5,000 copies of *Witness* (a collection of the writings of Pastor Bonhoeffer, who was killed by the Nazis shortly before the surrender), to France for the reprinting of Calvin's Institutes and other books, to Holland, Italy, Poland, Austria and Belgium for similar purposes. It is impossible here to do more than mention other sides of the work of reconstruction, *aid to pastors* in the form of periods of leave and augmented stipends; *re-equipment and reconstruction of Christian institutions,* orphanages, schools, hospitals, educational youth centres, etc., (an amusing detail—among the requests validated on December 6th, was one for cows, which will be sent from the United States); *literature*: help to Protestant periodicals and the sending of books and libraries to Churches and to needy pastors; *aid to refugees,* for whom a Commission will meet in London at the beginning of February; *aid for youth work* and for Universities (funds have been sent to Paris to buy beds for students); *scholarships* and other facilities for theological students; and, finally, *material aid* in the form of medicines, clothes, and food.

The Committee faces an immense task, especially in the assistance which must be given to Central and Eastern Europe, regions from which heart-rending reports have been received. As soon as communications are re-established with the countries there work of very great dimensions will have to be opened up. For the moment we can only see it in outline.

Among the facts mentioned in the different reports presented to the Committee one is particularly significant: the Churches of Denmark, instead of remaining occupied with their own problems, have decided that their thanksgiving offering will take the form of the reconstruction of two churches, one in Norway, the other in Finland. To them as to the Church of Macedonia the words of St. Paul can be applied, ''in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality'' (2 Corinthians 8: 2).

—*I.C.P.I.S. Geneva.*

At such a period in history three features of the Church's unchanging mission become of special significance. The first is that of proclamation—proclamation of the fact of God and His saving dealings with us in this historic time-scene. Such Christian proclamation sets the events and contingencies of time in the light of the Kingdom of God. This experience humbles us, but it also steadies us. The second part of our mission is that of manifestation—manifestation of the grace and power mercifully bestowed by the saving God upon His trusting and obedient children. This allows no one to escape from the responsibility of sharing such gigantic tasks as now confront mankind, but it is the pledge of a sufficiency out of which confidence and hope can be recreated. The third aspect of the Church's mission is that of fulfilling the urgent works of mercy demanded by the physical suffering of our time. The Church cannot alone shoulder these. They are on such a scale as to require the reconstruction of society before they can be fully met. But the Church can take its share in the total undertaking, acting and serving with the accent of redemption, in the faith that all such ministering is a breaking to suffering humanity of the bread of life.

—*International Review of Missions,* January 1946.

Prayer

ETERNAL God, our Father in Heaven, we lift our hearts to Thee in worship, ascribing to Thee all honour and glory. Thou art all-loving, all-wise, all-powerful. O that men would praise Thee for the salvation wrought out in Jesus Christ, and for Thy wonderful works among us.

Thou art all-sufficient for the needs of this problem-ridden world; we pray that Thy Holy Spirit will draw to Thyself, and give wisdom to, all those whom Thou wilt use to bring about those just and perfect purposes which alone can bring peace to restless and sorrowing mankind. Wilt Thou raise up and thrust forth workers into the vineyard in every sphere of life. Grant that through Thy Church—the body of Christ—all who carry the Gospel message may find the work prospered, new ground prepared and watered, their own strength and spirits revived, and their hearers receptive and chosen.

Bless largely those of every race who are holding Thy banner of truth in these times of stress and distress, and may we in this favoured land who hold the ropes of prayer and have the privilege of financial support turn to Thee for ever-increasing faith and grace. Do Thou, we pray, mightily bless Thy word to free the youth of all lands from the fetters of hate, malice, and prejudice, that these may be replaced by Christian love and understanding through a mutual Saviour and Friend.

We confess our part in those evils which are so manifest in the world to-day, but we rejoice that Thy forgiving love is mighty to all men, that it is sufficient for the healing of the nations. Grant that we, individually, and our beloved Society in all its branches, may be instruments in Thy hand in Thy divine plan of redemption. Help us to remain grounded in Thee, and even as we pray in the name of our Lord Jesus Christ, wilt Thou grant to each of us, as Thou seest we need, forgiveness, comfort, healing, strength, consolation, hope, wisdom, peace, courage, grace—may not one of us leave Thy presence unblest. And may these blessings we ask for ourselves be poured out on all Thy children, that they, with us, may praise and magnify Thy Holy Name, and acclaim Thee Lord of all. Amen.

This wealth of waters might but seem to draw
From yon dark cave; but see, the source is higher,
Yon summit half a league in air: and higher,
The cloud that hides it: higher still the heavens
Whereby the cloud was moulded, and whereout
The cloud descended.

Force is from the heights.—Browning.

Vision and Service

BY REV. JOSEPH WASSON

When they were come down from the hill, much people met him. St. Luke 9: 37.

MANY of you are familiar with the legend of St. Simeon Stylites, the hermit who kept his vigils on the top of a pillar. For three years, through all the changing seasons, in sun and shower, by night and day, Simeon kept his lonely post, and schooled his soul in constant prayer. Eventually there came an angel who constrained him to descend from his strange oratory. He led the hermit to a valley where a gooseherd lived, who in a simple piety kept his hours of prayer, and tended his flock in strenuous hours of service. The hermit found the peasant and with him a little child. Her father and mother had been killed by robbers while she was yet a babe. The gooseherd had rescued her, carried her home, nursed her, and taught her, and now she ran in happy and joyous confidence by his side. The hermit looked upon them both, and God's Spirit taught him the lesson he needed. He learned that a consecrated life could be manifested in a life of loving service as fully as in a life of austerities and vigils and repeated prayers.

The two conceptions of life are with us still. It sometimes happens that, like the disciples of old, we are taken to the mount of vision, apart from the fretting and chafing of life, and enjoy the grace of a patient waiting upon God. The experience is so rich and comforting that we seek to prolong it. Horatius Bonar has caught the mood:

''Here let me feast, and, feasting, still prolong
The brief, bright hour of fellowship with Thee.''

This is the peril of all ardent souls. There are many devout men and women who feel that, if life were a continued round of Bible-reading, hymn-singing and prayers, it would be eminently pleasing in God's sight. Like Peter, they would turn the cloister hour into the cloister life.

But our Lord denied the wish of Peter, and the reason is not far to seek. When they came down from the mount, they were met by the world's sorrow and suffering. A field of service was awaiting them, and in this field life was to be lived, and spiritual conquests won.

From this we see the connection between vision and service. The true Christian life is not that which builds tabernacles on the mountain top that it may dwell securely apart from the world's pain and grief. It is that which gathers to itself the full strength to be gained in such places of privilege, and in such moments of high communion, and then comes down. It descends from that high level where it prayed until its face shone and the soul was caught up into the full enjoyment of exalted fellowship, that it may heal the hurts along the dusty highway at the foot of the mountain.

So it was with Jesus. He came down from His hour of Transfiguration to the crowd around the demoniac child, to the crowd who thronged Him in the city, to the crowd who went up the way of weeping Calvary, and to the crowd in whose midst He died.

Miss Crockett Back in Peking

We are indebted to Miss Margaret Reid for permission to publish the following from a recent letter written by Miss Luella Crockett, a former missionary under our Women's Missionary Society in South China and Manchuria. (See February ''Glad Tidings'', page 46.)

— Only twelve more days till Christmas, and I have only begun writing Christmas letters. It is so long since we have written Christmas letters or had an opportunity to do so that we must relearn the art.

It is wonderful to be free again. Even yet, sometimes I fear it is only a dream, and I pinch myself to be sure I am not asleep, and that I am really, really, truly, truly liberated, and no ''wee person around the corner''.

After a month at the College of Chinese Studies, as guests of the American Forces, we scattered to different parts of the city. It was almost impossible to get a house or rooms, but finally I was able to get three rooms in this Chinese Courtyard. They would not accept rent, as it is the home of a former Chinese official (now dead), so I teach the daughters and nephews English; thus it works well for both sides.

The family are not Christian, but are open to the Gospel, so I have a marvellous opportunity right here. There are many courtyards, and many people, all the ramifications of a Chinese family. The courtyard I live in has three young girls (daughters of the official), aged 17, 19 and 21. The older two are most interesting and attractive girls—without lipstick, rouge and cigarettes, which so many of the modern girls *must* have! The younger one has never developed mentally owing to an accident. There are two young teen-age nephews in the next yard who are very alert and up to date. It is delightful to contact these young minds after the haze of the last few years.

The situation in the city is much less tense than it was a month ago, in spite of the fact (or because of it) that many American planes are flying overhead as I write. The Communists have evidently decided that they cannot take Peking and Tientsin, and have gone farther afield.

The trains are running more regularly, and coal and food stuffs are coming into the city more freely, so that we hope these sky-high prices will drop to a reasonable level.

Manchuria is still isolated, and between ''the devil and the deep sea''. Some American officers who have been there say the conditions are very bad. They could not be otherwise, with so many ''claws'' upon poor old Manchukuo. The Scandinavian missionaries from Manchuria who have been living in Peking are going home for the time being, as there is no immediate prospect of being able to return to Manchuria.

The weather is still quite mild, I am glad to say, and I hope it may continue so. Coal is very expensive, with mines being out of order and trains not running regularly. We have had one slight fall of snow.

Just after I moved here I had a call from Brigadier Orville Kay, who according to his card is military attaché to the Canadian Embassy at Chungking. I was astounded to learn we had a Canadian Embassy. But the last three years in the outside world we know little or nothing about. Brig. Kay was sent to round up the Canadians and find out those who wanted to be repatriated, etc. I had already been told by the British Consul that I could ''stay put'', so I stuck by that decision. When communications are open and mails come through and banks open, it will be simple; meantime, we must go ''over the days'' very carefully. For the Americans it is easy, as they get their money through from Washington with the money for the American Forces here. So far British funds have not been ''unfrozen'' in North China.

. . . Greetings to any who may remember me.

Third-Year Sewing Class at Birtle Indian School. Jumpers made from Air-Force suits, blouses from Army shirts.

"The Door is Wide Open"

Mrs. Gehman writes of the trip from Kunming to Kienshui, in southern Yunnan, and the beginnings of the work there (December 31st, 1945). It would be interesting to reread what the Rev. R. G. Coonradt said of Kienshui after his first visit ("Glad Tidings", October 1945, page 371, and January 1946, page 25).

GREETINGS from Kienshui! I almost said Shangrila, for I certainly feel completely cut off from the outside world, except as memory wings its way back to friends at home. Just now I am sitting in the *tingse* in the midst of our sunken garden. A wasp has just settled on your letter. No doubt it has been visiting the pink blossoms on the tree overhanging our weed-grown lily pond. We hope eventually to make it really beautiful.

I left Kunming on December 13th with Julia Tuan and her little girl Weihsin. We were travelling second class and quite comfortable. Our train was a slow one, stopping at every mud village, but we enjoyed it all. Man, woman and child met the train at each station to call out the name of the food they were selling, fried chicken, noodles, boiled eggs, bananas, oranges, olives or sugar cane. We wound around mountain after mountain, following one river then another, passing over many bridges and through many tunnels, about a hundred in all.

Frank Ling, a member of our church in Kunming and chief executive of the railway, had made the way easy for us by wiring reservations for us at Kaiyuan, where we stayed the night. We were up at five the following morning and lucky to get seats, wooden benches lining the sides and one long bench down the centre. At each station baggage was hoisted in through the windows, bedding, grain, chickens, etc. In the middle of the morning we and our baggage changed to a narrow gauge freight train. We had expected the remainder of the journey to be anything but comfortable, but a letter from Frank Ling secured first-class accommodation for us. I sat on a stool facing an open window while Julia, Weihsin, and Paul Woo sat on bedding facing the open door. We stopped for an hour at Mengtze and I think most of the town came to see me, and so it was at each station. Never before had they beheld a foreign woman, for none had passed that way. In the valleys and gorges trees took on autumn colours, wine and scarlet, and cactus clothed the heights, and near the villages were orange and banana trees. Bright green sugar cane and rice paddies terraced the hills. We arrived at Kienshui in beautiful moonlight, very tired but so happy and eager to see this city and its people to whom we are sent to make His name known. We followed our baggage along cobble-stone streets to the temple which is to be our church, hospital, and home.

The next day was Sunday and we rejoiced to see some 30 to 40 children in Sunday School and the church filled to overflowing with people, young and old, rich and poor. The door is wide open, and the harvest is ripe.

We have many visitors in the afternoons, including many students from the middle and elementary schools. I fear not a few come to see the strange lady. In fact, I am looking forward to sharing this popularity with the Australian girls when they arrive in about two weeks' time. I could be the Pied Piper on the streets of Kienshui, drawing the children into the Church of Christ in China temple.

Kienshui is even more beautiful than Kunming. The mountains are closer and the streets are cleaner. And the people are very friendly. I just wish — could see the sunset glow fading and changing colour on the mountains round about.

We had our Christmas concert on Christmas Eve. The children of our evangelists portrayed the birth of our Lord, and some of the men the story of ''The Prodigal Son''. Children from the schools also took part. On Christmas Day, in spite of rain, our benches were not enough to seat those who attended the service. Two Chinese Biblewomen had done some very good work here previously and that morning five children were baptized and thirty-three joined the church. This was followed by a Communion service. We were all very happy together. Some of the Christians returned to have dinner with us in the evening.

The Lord has led in a very wonderful way, supplying all our needs here and, in particular, things needed for the hospital. The American Army and the Friends' Ambulance Unit have contributed much—generators, wiring, operating-room equipment, X-ray, laboratory supplies and over a year's supply of drugs. We are hoping to be ready to open our Out-Patients department a month from now. Dr. Huang is coming at the end of the month and the Australian doctor and nurse should be here in two weeks. A Friends' Ambulance Unit boy is coming to set up our electrical equipment. Mr. Coonradt fears we shall have to use it sparingly, as the gasoline required is very expensive. The people of the city are looking forward to the opening of the hospital almost as much as we are.

Just now I am busy with language study and arranging supplies in the storeroom, so that we shall be able to find things when we need them. Judging from the many graves on the surrounding hills, the mortality rate here must be very high. Malignant malaria and black-water fever are prevalent, save during the winter months. The weather is like late spring at home except on rainy days, when it is very cold, but we understand it will be much warmer in another month, and then we shall have to guard against mosquitoes from the flooded rice paddies round about the city.

It is a privilege to be here. ''For we are labourers together with God,'' and it is the Father's good pleasure to give us the kingdom.

At "Home" Again in British Guiana

From letters from Mrs. James Dickson, who returned to British Guiana in November, after furlough in the United States and Canada.

. . . I fell quickly and completely back into the swing of missionary life, ''my hands gloriously full of the King's business''. . . . The Moderator and Mr. Dickson had five meetings that Sunday. I arrived at four-thirty, and before I went to bed that night I had been at two long services. The next two weeks were dizzy with busy-ness—there was the formation of the Presbytery, the ordination and induction of native pastors, all sorts of special meetings, receptions, long trips to visit schools and churches, meetings with my Happy Workers, etc. I remember once talking with one of our newly ordained men. ''We would like to have a thousand Happy Workers by the end of the next three years,'' I told him, ''and a thousand Junior Happy Workers, too.'' He flinched a bit, and then looked away thoughtfully as if he were looking out across the field which is British Guiana. ''A few years ago,'' he said slowly, ''I would have said, 'It is impossible'; but so many things we thought were impossible have happened that I can only say 'All right'.''

The Moderator made a wonderful impression wherever he went. His kindliness and friendliness coupled with his sturdy presentation of the necessity of the Gospel message won the respect and liking of all the East Indians. He was, without exaggeration, universally warmly liked, not only for the Church he represented, but for himself as well.

Most of you know that the Board has asked my husband to go back to Formosa very soon on a visit of inspection, so that he can report on what conditions are like after the war. Wasn't it Amy Lowell who demanded at the end of a poem, ''What are patterns for?'' Well, there doesn't seem to be any pattern for one to plan a life by when your husband goes off to one continent, your children are left on another continent, and you are on still a third continent. However, I am planning. I remember my mother telling of a dark-eyed girl she knew, a missionary of long ago, who was a medical doctor—which was a daring and courageous calling for a woman then. She worked in India, and once she rode across the frontier into Tibet determined to start work there, but the English military officer in charge of that district rode after her, and turned her horse's head around. I have some Tibets of my own that I want to enter (as almost everyone has!), and my only fear is that someone will try to stop me. I want to go and live in a community where we have 30,000 East Indians and see what I can do living among them and giving full time to Christian work.

Her name was Mary and she was expecting a baby about Christmas time, and she came to Georgetown and there was no room for her anywhere. All the hotels and boarding houses were full. I took her in—I would have taken her in even if her name had been Jane, but it was kind of nice that it was Mary! She had a wee two-year-old girl with her, Alice, and they were both weary and sick from the long trip out of the jungle from northern Brazil. They had to go two days by ox-cart, several days by an indescribable boat on a river, and then by plane. Her husband arrived a week later. They are American missionaries working under the Unevangelized Mission Fields of the World, which in their case means the Makushi Indians, the aboriginal Indians of north Brazil. They were our guests for three weeks until they found a place of their own. Our life here seems rugged at times and unpredictable, but after hearing their stories of the interior, how their house burned down with all their supplies just at the beginning of the rainy season, how they lived in a mud hut with a steer-skin across the door and cooked on the floor—in comparison with all that, we are sophisticated! The steer-skin before the door was held in place with crossed poles behind it—''to keep the animals out,'' Mary explained. But one morning they woke up to find that their horse had wandered into the living room. . . ''We had to be very quiet taking him out,'' Mary went on to explain seriously. ''You know a horse is awkward indoors, especially in turning around, and he is apt to knock things over.'' But I didn't know, for that has never happened to us!

I had the curious feeling of coming ''home'' when I reached British Guiana this time. But that feeling was not complete until I found myself under a house on a hot Sunday afternoon with the catechist holding a new little Sunday School. The children sat on boards stretched across two chairs. This is the kind of work I am used to, the beginning work with humble groups. As we rode out on our bicycles, the catechist said, ''I like it too, memsahib. I remember once I started with five people sitting on a log. A church stands there now, but it all started with that first class.''

I felt ''at home'' again when we had our first outdoor meeting in an obscure little settlement far off the beaten path. The organ sounded doubly beautiful in that lonely place, and the village people gathered swiftly and silently around us. Once more the Gospel story was being told under the stars to humble, waiting hearts. Do you know how near God feels when we are out for the sole purpose of presenting Him? I remember I thought fleetingly as I stood there of the friends I had made at home this past year; if you could be here with me at this scene, would you be contemptuous of the people I come to and the work we are trying to do, I wonder?

Later . . . We are having wonderful meetings all over the Colony, evangelistic services are being scheduled in every church, besides all the outdoor work. The East Indians are carrying on the bulk of the evangelistic work themselves. The other night I was at an outdoor meeting; just Miss Anderson and I were from the missionary group, and we had the organ. Our speakers were our East Indian men. I wish you could have heard them present the Gospel so sincerely, earnestly, asking that the Holy Spirit would make it plain to the hearers. I realized that I was in the company of a group of noble men, whose text-book had been the Bible and the Holy Spirit their only teacher.

My evangelist has been holding meetings in far-away river schools. The other night, coming down the river, he stopped at one place. ''No one will listen to you here,'' someone told him. ''It isn't any use for you even to light your light.'' ''It won't do any harm to try,'' he said, and he lit the light and began singing. Three boat-loads of men came in from the river, and in the end he had a very good audience; and when he gave the invitation to accept Christ, every hand was raised.

The hymn sheets are printed and are being distributed. All three counties—Berbice, Demerara, and Essequibo—are having evangelistic services; it really is a wonderful time. . . .

Bishop Berggrav of Norway, who led his Church in its powerful resistance to Nazism, was in England a few weeks ago. . . . He said in conversation, ''When you find most of the world to which you were accustomed in ruins about your ears, the only thing to do is to begin again at the simple personal level, trying every day to set somebody on his feet and help him on his way. Never were the words of Jesus more to the point than they are to-day for Christians everywhere. 'Work while it is yet day, for the night cometh when no man can work.' We are living again in an Apocalyptic age. But for Christians the overwhelming fact is not the atomic bomb or the possible disappearance of civilization, but that *God Is*, and the eternal values which are in Him can never be destroyed.''

—*Christian News-Letter*, 26th December, 1945.

LITERATURE PAGE

Miss Louise A. Reith

THIS year as we study Africa and think of and use the books which have been mentioned on this page and listed from time to time on the inside of the back cover to assist us in understanding that great country and its people, we do not want to forget the Church in the other parts of the world. The armed forces discovered and learned much of Christian missions in New Guinea, The Solomon Islands, Micronesia, Hawaii, New Caledonia, Samoa, the Fiji Islands, Africa, Egypt, and elsewhere. The story of what they found and how great they felt their debt to be to those outposts of World Christianity is vividly told in the book THEY FOUND THE CHURCH THERE by H. P. Van Dusen.

We would remind you also of a few other books which help to give us a vision of the Church throughout the world. Some Auxiliaries have these books; those who have not would be wise to secure them before the supply is exhausted. SO LIVES THE CHURCH by Eric C. Rust is written for all who are eager to know of the World Church to-day. The problems confronting the Church are admitted and faced and we are convinced of the reality of the World Church and of the vigour of the younger churches which, like the Church in Europe, have been tried on the anvil of war and because of that will form a stronger link in the unbroken fellowship which circles the world.

Such a booklet as THE CHURCH IN A CHANGING WORLD by Basil Mathews describes vividly the position of the Church in various lands, such as India, Africa, Russia, China, and Europe, pointing out the responsibility that Christians everywhere must assume as ''artisans of peace''.

INTO ACTION by A. M. Chirgwin is a book which all of us should read as our Church plans advance, for its sub-title, ''The Church Plans Advance'', gives the key to its content. Written before the close of the war, it is still timely as in it Dr. Chirgwin faces fairly and honestly the problems that must be attacked and lays down a Christian post-war policy worthy of careful reading and serious consideration.

All or any of these books make good additions to an Auxiliary Library and we hope as many Auxiliary members as possible will read them and enjoy the inspiration of feeling part of so great a fellowship.

Note.—Any Literature Secretaries having unsold copies of *Think of Africa* are asked to please return them to the office.

AUXILIARY PAGE

Mrs. W. A. McLennan

A Service of Worship for the Easter Meeting

The Lord is Risen indeed.

Prayer—The first Easter prayer, page 39, *Prayers for Auxiliary Meetings.*

Hymn 214—Christ the Lord is risen to-day.

Scripture Reading—Acts 2: 22-36.

We see how large a place Peter gives to the Resurrection in his first sermon. To the early Church the Resurrection was fundamental. It was not seen as a portent, to make men believe: Christ rose because death could not hold Him. His followers who had known Him in the days of His flesh had to think of Him in a new way. He was the Prince of life. In Him dwelt all the fulness of the Godhead bodily. And He was the head of His body, the Church, indwelling it by His Spirit and carrying on His work through it. Hence their joy and certainty and sense of a new power coming into their lives.

They found themselves in a new relationship to the physical universe, too: For by Him were all things created that are in heaven, and that are in earth, visible and invisible: all things were created by Him, and for Him: and He is before all things, and by Him all things consist. (Col. 1: 16, 17.) However mysterious and overpowering the forces of nature, all are under His control who made them. "In Him the whole established order holds together." He is Lord of this world and the next, and will take His people safely through the dim, dread borderland between.

Hymn 223—Rejoice, the Lord is King.

Prayer—Let us pray for the Church universal. Let us use the words of St. Paul's prayer for the Colossian Christians.

Almighty God, our Heavenly Father, who hast delivered us from the power of darkness and translated us into the kingdom of Thy dear Son: hear us as we pray for all members of His body, that we may be filled with the knowledge of His will in all wisdom and spiritual understanding; that we may walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of Thee; strengthened with all might according to Thy glorious power, unto all patience and longsuffering with joy-fulness; giving thanks unto Thee, who hast made us meet to be partakers of the inheritance of the saints in light. Through Jesus Christ our Lord. Amen.

Let us pray for our country and for all lands—

O God, who hast made of one blood all nations of men, hear our prayer for the great family of nations, that to all leaders may be given wisdom, counsel, and strength; and for our gracious Sovereign and his advisers, that in faith and pureness of motive they may govern us. Grant that as a people we may be made conscious of being placed by Thee in a position of awe-inspiring responsibility; that in all humility we may prove worthy of the costly gift of peace granted us; and that there may come to our land and all lands a hunger and thirst after Christ's love and rule on earth. In His name we ask it. Amen.

(From *The Missionary Chronicle*)

Hymn 337—Now may He who from the dead.

—*E.M.*

Note—This suggested order of service is published this month, so that those who wish to use it may have time to study and ''absorb'' it.

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

JUST when we find the ranks of our Young Women's Department very much depleted it is a real thrill to find we have one brilliant ray of sunshine in Miss Helen Scott, our new Travelling Secretary.

Miss Scott has had considerable experience among young people, having been a leader in Canadian Girls in Training groups and the Young People's Society. She is a graduate of the University of Toronto, and of the Missionary and Deaconess Training School.

Following her graduation from the Training School last spring she joined the staff of our Women's Missionary Society and went to Manitoba as a regional worker. During the summer she was one of the

Miss Scott

leaders at the Shoal Lake Camp. Besides taking part in the camp programmes, she was a very capable swimming instructress. As more and more of these camps are being established in the provinces we are hoping that the Young Women's Auxiliaries will take advantage of them for week-ends or even longer periods. The friends we make and the fellowship that exists at a camp are so much more congenial than we find in many such gatherings.

We feel Miss Scott will appeal to the young women whom we are most desirous of organizing into groups. Programmes are being prepared, in order that these new Auxiliaries may have an insight into the organization of our Society and some knowledge of the work that is being done.

The Auxiliaries that have transferred to the Evening Department can lend a great deal of assistance in bringing these younger women together. They are the ones who really know and understand the situation in their churches. So we are appealing to the members of the Evening Department to help fill the vacancies in the Young Women's Department. If possible, have one new group formed where one has transferred.

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

EACH year the members of our girls' groups contribute to some special missionary project. For several years the girls have been asked to aim at the sum of $1,000, but the last two years we have gone well over that amount. As a result, we have now been asked to aim at $1,200, at least.

Our contribution is always for some work closely connected with the mission study for the year. This year, since part of our study shows the need for Christian literature in countries where people are just learning to read, our money is to go towards this work. Mrs. A. J. Cherry, Women's Missionary Society Secretary for Christian Literature, has written to tell us about the work with which we are to help.

$1,200 towards the sending of Christian literature throughout the world—let us see what we can do to pass our objective in a worthy cause!

—*M. Webster.*

* * *

How happy I am to learn that you have decided to make Christian Literature your special project this year, and to contribute so fine a sum to this good work! Now you will be reading and studying more and more about this great Christian Literature programme, in which you are going to be privileged to help with your givings, and I know that you will become increasingly interested in everything that it means—sending out Bibles, Scripture portions and tracts; providing charts to teach people to read; making it possible for literature to be translated into the languages of the people; printing and distributing books, magazines, and articles, and making these easily available at minimum prices. Very specially, I think, you will be interested in the many splendid magazines for teen-age young people that you will be helping to produce and place in the eager hands of other young folk like yourselves, who now have so very little to read, yet appreciate and enjoy good and interesting reading.

For the youth of India *The Treasure Chest,* published in ten Indian languages as well as English, contains interesting stories, biographies, as well as other articles, and games, many contributed by the boys and girls themselves. There are clubs and contests of many kinds, too, and the material of each monthly issue is varied, interesting and helpful. *Listen,* the eagerly-watched-for paper, goes into hundreds of African homes with news of the world and home, and special Story and Text-finding Competitions for young people. ''Though I buy it so cheap, yet I like it so dear,'' wrote one appreciative young reader! Young Moslem girls in the Government Girls' Schools of Egypt, as well as in many Moslem homes, though guarded closely from the world, find the little Christian magazine *El Talibu* (The Learner), printed in Arabic, of absorbing interest in all its contents—even the page of western fashions! Since it was first established over thirty years ago, *Happy Childhood,* the first child's magazine in China, has made many Chinese boys and girls happy, at the same time helping to lay the foundation of many a fine young Christian life. And in *The Christian Farmer* there is much to interest and inspire the country folk. A new magazine, *Youth Problems,* just started there, was requested by the students themselves. In Latin America there is *Gente Nueva* (New People), to which young people of Spanish-speaking countries look forward each month because of its news value, stories, and helpful interchange of ideas and information.

In every land there is great need, and demand, for good books and booklets on practically every subject. These the Christian Literature Societies try to provide in quantities as they have funds. Isn't it wonderful to know that this year you are helping to provide those funds—you are sharing with young people in other countries good reading such as you yourselves find interesting and helpful.

LEETA MCCULLY CHERRY,
Christian Literature Secretary.

CHILDREN'S DEPARTMENT

Mrs. W. N. Ferguson, *Secretary*

THIS year, as you know, boys and girls, we are studying Africa. Here is a story, told by a Baptist missionary in the Belgian Congo, about two little negro children there. Danny and Betsy were brought to the Mission when they were tiny babies, after their mothers had died. Now read on:

''If you were to walk into my kitchen any evening about half-past six (indeed it is already dark), you would see Eunice bathing Danny and Betsy. Then you would hear her telling them a Bible story or teaching them a Bible verse while they sit upon little *Mbanji* seats before the fire. Yes, even if we are in a hot country it is cool in the evenings and mornings, especially now during the dry season, and we enjoy the fire. Finally Eunice teaches the children to pray, and soon they are off to sleep, after having called from their beds several times 'Bye-bye'.

''Eunice loves the children, and is very motherly to them. The other natives call her 'MamaMuko', that is, 'another mama' to the orphans. She makes their food, washes, irons and mends their clothes. When I go out to the villages on Sundays to give the Gospel to boys and girls and men and women who do not know Jesus, Eunice cares for my two little black charges. When I returned last Sunday, Betsy came running down the path to greet me with the words, 'Mama, I was good'.

''Yes, like all children, they have their 'good' spells, and they have their bad spells. In spite of several warnings not to run off to the native village at the other side of the Mission, Danny ran off. When he returned he felt the stick, or at least I thought he did, but the following day I had my doubts, for he remarked with a mischievous smile, 'Look the stick split at one end'; then he laughed outright.

''I often think Danny may become an evangelist to the villages, because he prays for all of the villages to hear God's Word. Here is a glimpse of how he plays 'church' with Betsy. The scene is behind the kitchen stove in the early morning. Danny and Betsy are singing a hymn. This ended, Danny says, 'Betsy, you pray'. No response; so he prays himself. 'Now, Betsy, you praise God.' All silent . . . just a vague stare at Danny out of the big black eyes of the three-year-old. So again it is up to the preacher himself to carry on, and we hear, 'I was sick, I had much pain, I prayed to God to help me and He took the pain away, many thanks to God.' Turning again the third time to his audience of one, he half commandingly implores, 'Well, Betsy, you speak the Word of God.' But as there is still no sound out of the dumbfounded, yet very alive, 'Piece of Coal' at his side, another hymn is sung and the service is ended.

"I am sure you will want to pray for Danny, that he may give his heart to Jesus and be used of God to lead many other boys and girls to the Saviour."

—M. C. Metheral in *The Regular Baptist Call.*

PROVINCIAL NEWS

ALBERTA

MRS. A. A. MACGREGOR, 9824 103RD ST., EDMONTON, PRESS SECRETARY

CALGARY Presbyterial—In January the Presbyterial Executive met at the home of the President, Mrs. R. L. Freeman. Mrs. Ross and Mrs. Birtles of St. Andrew's Auxiliary had charge of the devotions.

At the annual supper meeting of the Elizabeth Rae Young Women's Auxiliary of Grace Church, Calgary, Dr. Frank S. Morley gave an address based on St. Paul's words, "I must also see Rome." (Acts 19: 21) Paul had a vision, he said, and felt the pull of a "must" in life; but so many of our lives are spoiled because we take the wrong way, or have not a vision, and do not feel the pull of a "must". Mrs. Metcalfe installed the new officers.

Edmonton Presbyterial — Rupert Street Mission Band, Edmonton, had a very successful year under the leadership of Mrs. L. Evans and Mrs. Lawton, assisted by Mrs. J. McNeill and Mrs. A. Browning; 66 children were enrolled and the average attendance was 30. The term closed with a concert and a display of work on November 30th. Mrs. J. Dunn gave an interesting talk.

At their December meeting St. Andrew's Auxiliary members made a presentation to Mrs: Lammie, one of their faithful workers.

Red Deer Presbyterial—The annual meeting of the Presbyterial was held in Knox Church, Red Deer, on January 10th, with representatives of all Auxiliaries present, going forward into the meetings encouraged by one another's fellowship. Mrs. McGorman presided. In the devotional period Mrs. Firth stressed the meaning of prayer especially at this time for the world and the need for us ever to ask God's will for us. Miss Kathleen Stewart, nurse deaconess at Rocky Mountain House, gave such a vivid picture of camp life that one could understand how such happy fellowship must broaden the horizon of the young campers. Much stress was placed on the duties of the Welcome and Welfare Secretary. The members learned much about the workings of our Women's Missionary Society while listening to the report of the Council meeting given by Mrs. Ross of Olds. The report of the Rocky Mountain House Hospital showed that the nurses had had a busy and trying year. The Rev. D. Firth spoke about the Peace Thank-offering of our Church. In a very impressive service he installed the officers, counselling them to know their work and their workers, and to go to God's Word daily for food.

BRITISH COLUMBIA

Mrs. W. Barlow, 149 W. 5th St.,
North Vancouver, Press Secretary

KOOTENAY Presbyterial — At the annual meeting in December Cranbrook Auxiliary accepted with much regret the resignation of Mrs. David Speers, a member of the Auxiliary for over forty years and its able treasurer for twenty-one years. The members of the Auxiliary paid tribute to her long and faithful service. At the January meeting the members enjoyed hearing a letter of great interest from Mrs. Angus MacKay of Jhansi, India, telling of her experiences on her return trip to India.

Westminster Presbyterial — At the meeting of the St. Andrew's-St. Stephen's Young Women's Auxiliary, North Vancouver, on January 15th the minister, the Rev. H. A. Berlis, installed the officers for 1946 and gave an interesting and instructive address, stressing the true meaning of installation and the act of dedication on the part of members as well as officers. Three great ''F's'' in Christian living will remain as a helpful guide at all times — Friendliness, Fellowship, and Fortitude. Satisfactory reports of the past year's work were heard from all departments.

St. Stephen's Auxiliary, North Vancouver, had twenty-one at their January meeting, when Mrs. Blott, Presbyterial Mission Band Secretary, gave a picture of the work to be done among the young. A firm foundation, she said, is to be laid with the right kind of leadership, beginning with the Mission Band and the Explorers, and encouraging the teen-age girls to come to these groups and assist the leaders by telling missionary stories or helping in other ways, thus learning to become leaders themselves. The talk was much appreciated, and two members of the Auxiliary offered their services as leaders among the young. The Rev. H. A. Berlis spoke on the ''Leavening of the Bread'', showing the place of mission work in the Church.

The C.G.I.T. of Kerrisdale Church report a very successful year. They studied *Wigwam Trails;* and for a Christmas project they filled a bag to be sent to the Cecilia Jeffrey Indian School. Other activities included a mother-and-daughter banquet, the repairing of hymn books, preparing a play for the Christmas concert, raising money by the sale of calendars for the church building fund, and forming a Junior Choir to provide special music for one Sunday Evening service a month. Their aim is to know more about the Christian way of living and how to put it into practice, helping in their own church work as well as learning more about missions.

MANITOBA

Mrs. W. S. Nairn, 523 S. Vickers St.,
Fort William, Ont., Press Secretary

BRANDON Presbyterial—The annual business meeting of the enlarged Presbyterial was held on January 16th in First Church, Brandon, with Mrs. J. A. Gray presiding. Mrs. G. W. Fergusson had charge of the devotions. The theme of the evening was ''Rededicating our lives for greater service''. Excellent reports were given by the various departmental secretaries and a particularly encouraging one by the treasurer. Mrs. H. A. McKay presided for the election of officers, and the Rev. Gordon Bastedo of Neepawa installed them.

The Presbytery and the Presbyterial met together during the afternoon to hear an address by the Rev. W. F. Butcher of Toronto. He told of the destruction of the Christian churches in Europe and the need of real sacrifice on our part to re-establish them; and spoke, too, of the Presbyterian Advance for Christ and the Peace Thank-offering Fund of our Church. The Rev. Lloyd Henderson of Portage la Prairie outlined our Home Mission work and told of the need of funds to carry it on.

ONTARIO

Mrs. J. R. Hill, 250 Cooper Street,
Ottawa, Press Secretary

BARRIE — The Presbyterial Executive, meeting in Allandale, received fine reports from every department. There is still difficulty in getting leaders. Miss L. K. Pelton spoke of characteristics of a *live* Auxiliary—definite Christian leadership, active membership, prayer, more understanding of the work from reading more.

Thornbury-Clarksburg Auxiliary had a successful year, they exceeded their allocation and gave to the Peace Thanksgiving Fund. A candle-light presentation of a pageant, ''The Child Divine'', was given by the Bella Goodfellow Auxiliary at Christmas.

Brockville—A most successful year was reported at the Presbyterial meeting held in Brockville. ''It was no day of dry statistics, but keen interest and attention was sustained as report followed report.'' Givings increased and gifts were made to the Peace Thanksgiving Fund. Fitting tribute was paid to the memory of the late Miss Kellock, a pioneer missionary nurse in northern and western Canada, and a devoted worker in the Presbyterial. Mrs. W. Fitzsimons was re-elected president.

Chatham—Miss Frieda Matthews and Miss Lily Macarthur spoke at a series of meetings in the Presbyterial; study books were introduced, typical worship services used, Mission Band and Sunday School stories told by means of flannelgraph. At Dresden Mrs. D. McLaren spoke on ''Post-War Problems''—racial discrimination, Jewish problems, and establishing European Churches. In Thamesville Mrs. L. D. Hubbell spoke at a Home Helpers meeting on the inner meaning of the Christmas celebration, and Mrs. Dickson on New Testament promises.

Miss Bessie M. MacMurchy was the welcome speaker at a C.G.I.T. rally for Windsor and district groups, giving a vivid word picture of her work in India. Girls in native costume presented a short play. Mrs. J. K. R. Thomson presided. Mrs. Urshay, Detroit, spoke to the Eleanor McKechnie Auxiliary, Windsor, and their guests, the Ellen Douglas Auxiliary of Knox. On the 11th birthday of the Isabel McConnell Auxiliary, Leamington, Miss Doris Johnston briefly reviewed their activities, and two letters from Miss McConnell were read. Miss Chrissie Diffin, deaconess, speaking to the local Auxiliary, stressed the need of mission work in small and outlying districts.

Glengarry—Mrs. A. D. Stewart succeeds Mrs. E. E. Preston as Presbyterial President. At the meeting in Cornwall encouraging reports told of sustained interest and activity, increased membership, and an exceeded allocation. The special speaker was Miss Bessie MacMurchy of Jobat, India, who told of her work there, and also spoke of the Peace Thanksgiving Fund. ''How we listened!'' Rev. Robertson Millar, Finch, presided during the election and conducted the installation service. There was an informative discussion on new ventures in departmental work.

Guelph — The Presbyterial met in Knox Church, Guelph, with Mrs. Angus Lindsay presiding. ''From the least unto the greatest, all share in the measure of success we have attained'' (Corresponding Secretary's report). A substantial increase in givings was reported. Miss R. Livergood had completed 20 years as Home Helpers Secretary, the Press Secretary reported. Knox's Canadian Girls in Training, Galt, presented a Life Membership. Subscriptions to *Glad Tidings* had increased. The Rev. F. Stewart, Kitchener, gave an address on ''Missions in the Headlines''. Later, he installed the officers. Mrs. Lindsay was re-elected.

Lindsay Presbyterial met in Lindsay, Miss Margaret Oliver presiding. Miss Laura Pelton was the guest speaker. An increase in givings was reported. The secretaries' reports were gratifying, and given with pride and thankfulness for the work being done. The picture of Dr. Jessie MacBean was awarded to Woodville Mission Band.

Ottawa—Mrs. Harcourt Emra, re-elected President at the Presbyterial meeting held in St. Giles Church, Ottawa, presided during the two days' sessions. Another generous subscription by Mrs. J. R. Hardinge, Coe Hill, was reported. Miss Evelyn Reid presided at the Young Women's session Monday evening, when gratifying reports were received. Miss Bessie MacMurchy's addresses on Monday and Tuesday delighted her hearers, as she gave an intimate picture of the home life of the Bhil people, and told how our givings were being used to the best advantage at all times. At the public meeting H/Col. J. Logan-Vencta, Principal Chaplain and minister of St. Giles, traced the part played by chaplains in the 8th Army through the Sicilian and Italian campaigns. The chaplain had a fine, full task that demanded all his energy, resourcefulness and skill, he said. Mrs. C. H. Thorburn spoke on the $2,000,000 Peace Thank-offering of our Church. The Rev. A. I. Burnett, Moderator of Presbytery, led in devotions. Mrs. J. R. Hill installed the officers.

Paris Presbyterial held its annual meeting in Ingersoll, Mrs. John Kelman presiding. Mrs. H. H. Turner led in the opening devotions. The President stressed: The World for Christ—without Christ chaos—with Christ Peace. A highlight was the devotional service conducted by the Mary Slessor and Boys' Mission Bands of St. Paul's. Norwich Auxiliary reported that the late Dr. Barnett, a former minister, had left them a $500 perpetual Bond, to be known as ''Helen Barnett Memorial Fund'' in memory of his wife. Mrs. Kelman was re-elected president.

Peterborough Presbyterial met in St. Paul's Church, Peterborough. Mrs. Rowan presided for the election, and Rev. S. F. Johnston installed the officers. Mrs. H. Tate was re-elected president. In her address, Mrs. W. M. Hall, Toronto, answered the question: ''Why should we be interested in Missions?'' She also spoke of the Thanksgiving Fund. Miss R. Ross, Peterborough, Mrs. L. J. McLaughlin, Bowmanville, Miss G. Harvey, Cobourg, Mrs. C. Meiklejohn, Warkworth, gave sectional reports. The Financial Secretary reported the allocation exceeded.

Sarnia—Miss Margaret McDonald, a charter member of Bear Creek Auxiliary and treasurer for many years, was honoured recently as she left Mooretown to live in Brigden. At a recent meeting in Camlachie, Rev. R. Thomas, who spent some years as a missionary (Anglican) among the Eskimos, was a welcome speaker, and F. O. Percy Harris of Forest, a returned prisoner of war now studying for the ministry, gave a wonderful address.

Toronto—Sincere tribute was paid the late Mrs. McKay, wife of the Rev. R. G. McKay, Woodbridge, and daughter of Mr. James Scott and the late Mrs. Scott, Cromarty, at the services held in Woodbridge, on January 7th, under direction of Toronto Presbytery, and on the following day at Cromarty. Ever active and unsparing in her effort to further the work of the Church, she was particularly happy in the Women's Missionary Society, and served successively in Alvinston, Dresden, Walkerton and Prince Albert, Saskatchewan, where for ten years she was the untiring Presbyterial President, and lately at Woodbridge. Interment was made in Staffa Cemetery.

The Women's Missionary Society lost a true friend in the death of Mrs. P. A. MacLeod, who passed away suddenly in December. Devoted at all times to the Women's Missionary Society, she served as Vice-President of Ontario Provincial, and as President of Brockville and Glengarry Presbyterials. The funeral service was held in the Presbyterian Church at Sonya, Ontario, where her husband was ordained 55 years ago, and where she laid the corner stone of the present church.

QUEBEC

MISS MARY F. GREIG, 2168 PARIS ST., MONTREAL 22, PRESS SECRETARY

THE annual meeting of the Provincial Society will be held on April 16th in Knox Crescent Church, Montreal.

Montreal Presbyterial — At Tyndale House, Montreal, under the direction of Miss G. Watson, a group of young women has lately been organized into a Young Women's Auxiliary. Mrs. N. Dunlop and Miss L. Morton, Presbyterial Young Women's Secretaries, attended the meeting, and installed the newly elected officers. The Auxiliary will follow the new study on Africa. Miss B. Dougherty, Provincial Young Women's Secretary, is giving leadership to this group.

The women of the newly organized congregation in the Town of Mount Royal have already formed an Auxiliary of the Women's Missionary Society. They met in November at the home of Mrs. W. Stanford Reid with Mrs. R. A. Kerr, first Vice-President of the Presbyterial. In December the election of officers took place and Mrs. Kerr and Mrs. Robert McCleery conducted the installation service. This is a most promising group, both capable and consecrated, and we look for great things from them.

SASKATCHEWAN

MRS. J. A. WATSON, BOX 1056, WEYBURN, PRESS SECRETARY

MOOSE JAW Presbyterial — At a very fine meeting of St. Paul's Women's Missionary Society groups held recently in the church, the

"Family Complete" was represented. Miss Ruby Walker, Regina, told of the work done by our deaconesses in outlying districts, bringing happiness and fresh hope into many homes. She also told of the splendid work done at our hospital at Rocky Mountain House, under the able supervision of Miss Hermanson. The highlight of this meeting was a presentation from the members of the Young Women's groups to the president, Mrs. T. P. Gillies, who has for a great number of years done such faithful work in St. Paul's Auxiliary. Her zeal in missionary work has been a real inspiration to all her associates. Mrs. R. Davidson made the presentation and Miss Gillin then pinned on Mrs. Gillies a lovely corsage of roses as further evidence of the esteem in which she is held. Mrs. Gillies thanked the members and a social hour followed.

It was a happy occasion when Knox Church Auxiliary, Moose Jaw, paid tribute to the work of Mrs. D. M. Craig, who had been their president for twelve years, for six years Presbyterial President, and for many years a Provincial officer. A presentation was made, on behalf of her many friends and fellow members, in appreciation of her untiring efforts in the work of the Women's Missionary Society. All regret Mrs. Craig's illness and trust that ere long she will once again be in her usual place.

Saskatoon Presbyterial—At the November meeting of Parkview Auxiliary, Saskatoon, the Rev. E. S. Mackay of St. Andrew's Church was the guest speaker. At the first Thankoffering meeting since the end of the war there was no better way, he said, to show our thankfulness than by reconsecrating ourselves to the missionary task of the Church of Jesus Christ. He pointed to three facts: Christ is the only Way, the Truth, and the Life; the will of God is that all men, everywhere, should be saved; the very nature of the Christian faith is such that it cannot help but propagate itself and share its riches in Jesus Christ. "We cannot but speak the things which we have seen and heard." In saying, by word or attitude, "I do not believe in Missions", one virtually denies these facts. The whole congregation, not just a small group of women, should be missionary-minded.

The leading missionary societies in Sweden, Denmark and Norway have acquired an aeroplane which will serve their missionary work in different parts of the world. Early in November it started out on its first mission, to bring back Scandinavian missionaries from Madagascar. At present there are 1,000 Scandinavian missionaries to be brought home from the mission fields and a great number of new missionaries waiting to be sent out. Their travel will be arranged with the help of the aeroplane. Fifteen trips have been planned for the first year. This would bring 450 missionaries from almost all parts of the world. The new arrangement also has an important psychological aspect. The missionaries will feel much closer to the homeland than ever before; now they can come home, if need be, in a few days. Added to this, the new arrangement means in practice a financial economy. There is, furthermore, no reason why one should not use the aeroplane for such projects when it is used in other professional work.

—*I. C. P. I. S., Geneva.*

TREASURER'S STATEMENT

December 31st, 1945

RECEIPTS:

Sylvan Lake Camp	$ 6.00
Refund on Council Meeting	26.75
Ukrainian Hymn Books Sold	96.50
South Luther Auxiliary—Miss Matthews' Expenses	1.00
Mrs. McLean, Vauxhall, Alta.	.15
Transferred from Pension Fund	30.00
Refund on Mrs. Dickson's Expenses	16.40
Refund on Lantern Slides	86.04
PROVINCIAL GIVINGS:	
British Columbia	3,029.27
British Columbia, Supplies	34.34
Alberta	2,068.22
Alberta, Supplies	45.00
Saskatchewan	2,226.75
Saskatchewan, Supplies	61.15
Manitoba	2,320.39
Manitoba, Supplies	11.00
Ontario	46,300.00
Ontario, Supplies	2,630.30
Quebec	6,015.00
Quebec, Supplies	79.00
	$65,083.26

DISBURSEMENTS:

Hospitals:	
Rocky Mountain House	$ 225.00
Weirdale	110.00
Chinese in Canada	823.50
Indian Schools:	
Birtle—Government Grant	$2,013.09
Birtle	158.48
Cecilia Jeffrey—Government Grant	2,710.66
Cecilia Jeffrey	162.61
Mistawasis	45.00
Saskatoon Residence	75.00
Supplies	1,222.99
India:	
Bhil Field	5,047.50
Jhansi Field	4,241.25
British Guiana	70.00
Life Membership	49.40
French Work	80.00
Publications	1,072.07
Deaconesses	966.56
Organization	510.65
Student	9.48
Children's Centres	280.40
Exchange	96.95
Christian Literature	586.00
Missionaries' Expenses	20.11
St. Margaret's Girls' Centre	1,553.29
Insurance	343.35
Grants	550.00
Rehabilitation Committee	100.00
Administration	1,348.89
	$24,472.23

RESERVE FUNDS:

RECEIPTS:

Legacy Fund—	
Adjustment and Interest on Alberta Bonds	$2,014.62
Payment on Toronto House	25.00
In Memory of Ernest Wylie (Permanent Endowment), "Bhil Field, India"	200.00
Estate of Agnes R. Mather	268.69
Interest	102.66
Sustaining Fund—	
Interest	255.86
Overseas Fund—	
Interest	193.91
Pension Fund—	
Interest	364.05
Special Fund—	
Interest	243.40
	$3,668.19

PEACE THANKSGIVING FUND

January 31st, 1946

Balance 31st December, 1944	$ 679.44
Ontario	12,561.95
Quebec	1,561.92
Saskatchewan	483.70
Manitoba	1,265.77
British Columbia	908.64
Alberta	1,150.40
Interest	134.69
Missionary, Special Gift	25.00
Young Women's Conference	36.66
	$18,808.17

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

A new Colonial White Paper outlines plans for mass education in Africa, by which 40,000,000 British subjects are to be taught to read. The Society has already published parts of the Scriptures in 293 African languages. To help the new readers in Africa we shall be called upon to circulate millions of copies. In India there is a wide movement to spread literacy. In China it is estimated that over 45,000,000 people have learnt to read during the eight years of war. In that great Allied country alone we ought, with the American Bible Society and the National Bible Society of Scotland, to prepare to circulate from 12,000,000 to 15,000,000 copies per year. —*For Our Times.*

New Organizations

British Columbia

Victoria Presbyterial—The Florence Clay Mission Band, Victoria. Leader, Mrs. W. Sanders, 117 Busby St. Explorer Group, St. Andrew's Church, Victoria. Leader, Miss Isabel Scott.

Ontario

Guelph Presbyterial—Explorer Group, Central Church, Galt. Leader, Miss M. Booth, 1 Harris St.

Lanark and Renfrew Presbyterial—Explorer Group, St. Andrew's Church, Arnprior. Leader, Mrs. A. Mills, 196 John St.

London Presbyterial—Mission Band, Knox Church, St. Thomas. Leaders, Mrs. H. Black, 9 Curtis St., and Mrs. J. McNiven, R. R. 1.

Peterborough Presbyterial—Canadian Girls in Training Group, Warkworth. Leader, Mrs. R. E. McKague.

Saugeen Presbyterial—Rehtegot Girls' Auxiliary, Arthur. Leader, Mrs. F. R. Cosford.

Toronto Presbyterial—Auxiliary, Leaside. Pres., Mrs. William Patterson; Sec.-Treas., Mrs. James Wilson, 136 Bessborough Drive, Toronto 12.

Quebec

Montreal Presbyterial—Young Women's Auxiliary, Tyndale House, Montreal. Pres., Mrs. Dyall; Treas., Miss Norah Boyce; Secretary, Miss Irene Dyall, 1954 Kamouraska St.

Miss Lees 5-9

Vol. XXII APRIL 1946 No. 4

THE GLAD TIDINGS

Young China's Thirst for Reading — but What?
—Courtesy of Scripture Gift Mission.

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

Women's Missionary Society, W.D.

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Authorized as Second Class Mail, Post Office Department, Ottawa.

The Glad Tidings

Vol. XXII TORONTO, APRIL 1946 No. 4

Editorial

"Greetings from Formosa!" Such was the first direct message from Formosa to our Women's Missionary Society since the outbreak of the war—and it was sent by Mrs. Koa on November 24th, 1945, in a letter to Mrs. G. W. Mackay, to be forwarded by her to the Council Executive.

Miss Isabel Taylor, who went to Montreal at the beginning of January to begin children's work at Tyndale House, opened a nursery school there on February 18th. Before long, it is hoped, the new building will be begun.

Miss Dorothy Douglas, who was to come home on furlough this spring, will remain in British Guiana till July as the Mission Council, having been asked to provide some one to superintend the Carnegie Institute in Georgetown until their new principal comes in the early summer, asked her to undertake the work.

Miss Ruby Walker, who has been working under the Presbytery of Regina, particularly in connection with the Walter Martin Memorial Church in the Eastview district of Regina, was to begin on March 1st as a regional worker in Saskatchewan, that she may give help where it is needed in different parts of the province.

Miss Ellen Douglas, returning to India after her furlough in Canada, reached Amkhut on February 22nd. Sailing from Seattle on January 14th on a freighter that had been converted into a troopship, they arrived in Calcutta on February 14th, "after an uneventful voyage". Of the thirty-seven passengers on board, the majority were missionaries, eight of them Canadians. For three days the ship was held in the Hooghly River outside of Calcutta by fog, and there was another day's delay because of riots in the city. When they did land, they were taken "in American army lorries and with military escort" to the Grand Hotel. "We saw no trouble at all, only the results of it—broken windows and fires burning," Miss Douglas wrote. "The streets seemed very quiet for this country." They were all disappointed that they could not get away from Calcutta for several days, but "trains had been burned and traffic generally upset". From letters received in Calcutta, Miss Douglas thought the ship Miss Kennedy was on must have passed theirs, going down the Hooghly as they were coming up.

Miss Margaret F. Kennedy of Jobat, India, arrived in Canada the second week of March on her first furlough.

A welcome visitor at the Council Executive meeting on March 12th was Mrs. G. P. Louie of Montreal, who was visiting the Chinese in various Ontario centres in the interests of their Chinese Building Fund. On behalf of the Board, Mrs. McMurrich expressed appreciation of Mrs. Louie's many years of service, as a voluntary worker in Victoria and as one of the Society's workers among the Chinese in Vancouver and, of recent years, in Montreal. The Montreal Chinese, Mrs. Louie said, were very glad they were to have the new church building that was so badly needed. She brought greetings from the ladies of the Chinese Auxiliary there. Good progress is being made in all parts of the work. More people are becoming interested in the services, and good work is being done among the young people and children, many of whom now come from Christian homes. From time to time, too, Mrs. Louie goes to other places to visit and speak to small groups of Chinese people who would have no other opportunity of hearing any one speak to them in Chinese, as well as to speak to Auxiliaries and other church groups about the work being done among the Chinese in Canada. While not easy, she said, the work is most important, for it is not only helping the Chinese here but through them is helping to make China Christian. She assured the Board that the Chinese are very grateful for what is being done for them.

The Synod of the Presbyterian Church in Jamaica, according to a newspaper report of a recent meeting, sent to us by Mrs. Lang, decided to appoint a permanent missionary for women's work, to be stationed at Kingston, considered the question of building a headquarters for women's work at a cost of £3,000, and welcomed a new missionary who had "come to take up the office of youth organizer of the Presbyterian Church in Jamaica".

Please Note—Just as we go to press, we have been advised that the prices of membership pins quoted in the notice on the inside back cover no longer hold good. The new prices will be given in our next issue.

Correction—In the March number, page 110, the last half of the last line of the quotation from Browning is misplaced. The line should be, "The cloud descended. *Force is from the heights.*"

"Open House"

St. Margaret's Girls' Centre

ON the afternoon of Saturday February 9th, 1946, with prayer, praise and thanksgiving the St. Margaret's Girls' Centre, 1625 Bloor Street W., Toronto, was officially opened. The solemn and beautiful service of dedication was conducted by the Rev. James M. Milroy, Moderator of the Presbytery of Toronto, assisted by the Rev. F. D. Douglas, convener of the Presbytery's Home Mission Committee. Truly this house was made an offering unto the Lord, and there was laid upon His altar all the inspiration that prompted its planning, and the expectation of its future usefulness, in the hope that these gifts might have His blessing and be found acceptable in His sight.

It has been no easy task, under war-time and post-war conditions, to buy, furnish and equip this eleven-roomed house and to make it homelike and suitable, but one only needed to listen to the comments of the many visitors to know that the desired atmosphere had been achieved. The fact that the house stands high on terraced ground with many steps up to its welcoming door may be symbolic of the uplift which the Women's Missionary Society expects to give to young girls whose progress has been hindered through unsuitable home conditions and unhappy surroundings by showing them the high ideals of the Christian way of life.

Mrs. Inkster and Mrs. McMurrich received with Miss Violet Munns, Superintendent, during the afternoon and in the evening Mrs. J. A. McClure assisted in welcoming those who came later. Mrs. Andrew Curr, the new President of Toronto Presbyterial, Mrs. Wm. Hall and Mrs. F. D. Douglas poured tea and the Evening Department provided a capable and attentive group of assistants for the dining-room and for serving the simple refreshments. Interested firms from whom purchases had been made sent lovely spring flowers which adorned the rooms and added to the beauty of the occasion.

Some members of the Presbytery of Toronto were present with their wives and many of the officers and members of the Women's Missionary Society groups within the Toronto Presbyterial, also representatives of social agencies and other organizations carrying on similar types of work. Council Executive members were hostesses and showed guests through the house, explaining its purposes.

At the present time several girls have been received into St. Margaret's and Miss Munns has other applications under consideration, so it is expected that soon the house will be filled. We ask the interest and prayers of our members and friends throughout the Church that this new project of our Women's Missionary Society may prosper and be the means of helping many girls who otherwise might not have had a chance to become happy, useful Christian young women.

—M.L.McM.

"Inasmuch"

By Miss Agnes I. Dickson

It was in the Netherlands East Indies. The missionary family, whom the native woman served, were permitted to remain in their own home during the first year of the Japanese occupation. This was due to the fact that the officer in charge of them was a Christian—a member of the Salvation Army in Japan. Thus, for a year, they were undisturbed by the soldiers who daily passed and repassed their home.

Their faithful servant questioned them regarding finances. On being told that they had sufficient money for present needs, but could not tell where more might come from when that was exhausted, she said: "You have cared for us for a long time. Now it is our turn to care for you. Just pay me enough money to buy my food, and keep the rest to carry on with." She went regularly to the market to buy their provisions; and very often returned with things they knew she had not been given sufficient money to buy. When remonstrated with, she always had some excuse—she had found a special bargain, or someone had given her a present of extra food, etc.

At the end of the year another Japanese official came to the home and announced that they were living "too luxury". He had them removed to a three-roomed house with a fence round it. Here they lived with other missionaries—twelve in all—for some time. The disconsolate servant followed her family as they were being removed and discovered where they were being housed.

They were permitted to go to the public market to buy their food, which was carried in baskets strung on a long pole resting on the shoulders of two people. The Dutch market was crowded, but their faithful friend soon located them. She would watch for her opportunity, and add an extra basket to the ones on the pole, when it was set down at some stall. Finally she had to discontinue this dangerous practice.

One day the missionary household heard a group of women laughing hilariously and noisily, as they came down the street. As they went out to investigate, a basket of food came flying over their heads into the yard. Then they recognized their old friend in the passing group. This was done repeatedly. Sometimes the basket would contain some special treat, such as chicken. Always there was good food in it. Finally they had to forbid her doing it, as her life might be forfeited, should she be discovered.

Later they were all moved from their temporary home. They were then separated, the women being taken to a huge internment camp, housing 1,500 women and children. The missionary pastor was moved from one camp to another and finally to a camp in the mountains. There he died, just two weeks before liberation, from malnutrition and exhaustion. Rather, one should say, he was moved again—translated into the presence of the Lord he so faithfully served. His wife and daughter, when internees were liberated by Allied forces, were repatriated, very recently getting home to Canada.

And the brave, loyal friend in need? She was never seen again by them, as they were completely cut off from the outside world after entering the camp. One thing is certain: ''She shall in no wise lose her reward.''

Little Crosses

Forgive us, Lord, when we complain
Of little pains and small delays;
Help us to carry cheerfully
Our little crosses to Thy praise.

We may not shoulder Calvaries;
Content if only we can ease
The burden on some weary back,
And from our own gain great release.

When Thou dost lay Thy yoke of love
Upon a back that's bent with care,
The load of self much lighter grows
Because another's grief we share.

'Tis love that lightens every load,
When self-forgetful we are kind;
The secret this of Jesus' joy,
When He restored the sick and blind.

T.R.B., in *Life and Work.*

THE PRESBYTERIAN ADVANCE FOR CHRIST— AND PEACE THANK-OFFERING

"The Advance for Christ" — and Youth

By Miss Margaret Webster

MANY times during the war years there were, for the troops, periods of inactivity and waiting. During these times of waiting spirits were depressed, morale was low. Then came the call "Advance!" Immediately everyone was on the alert, enthusiasm ran high, spirits soared—and the troops went forward to victory for their king and country.

As soldiers of Jesus Christ we, too, have often been inactive and careless. But to-day we are called to *advance*—to *advance for Christ!* We are to lay aside our lethargy and go forward to victory for Him. The Presbyterian Church, in co-operation with other churches, is calling the people of Canada to new and greater victories.

Yes, you have heard of the Advance—but what have you done about it? What does the Advance mean to the youth of Canada?

The Advance for Christ — and You!

As a good soldier of Jesus Christ, ready to advance, dedication to the cause will be the first requirement. Surely the cause is great—helping to conquer the whole world for Jesus Christ; you must be ready to give of your best to that cause. You will require special training in the study of God's Word and the daily exercise of prayer. You will need proper equipment—"the whole armour of God". You must take as your leader Jesus Christ Himself for, to advance *for* Christ, you must advance *with* Christ.

The Advance for Christ — and your Group!

Naturally your group has a part in the Advance. Every member of that group must take her share in the advance there—must be more enthusiastic and ready to take her part, must endeavour to bring along one or two new members, must help to make the meetings more interesting. Your group must work even harder at your Bible study and your mission study, that you may know how and when to advance. Every member must be more faithful and eager—and "every member" includes you.

The Advance for Christ — and your Church!

Here again the Advance depends on the enthusiasm and effort of every member and every adherent. Faithfulness to the services of worship, and to the Sunday School, is necessary. Every member must be eager to work, to pray, to give, and to bring in others who are outside.

The Advance for Christ — and the Presbyterian Church!

Advance will mean greater spiritual power and greater ability to serve Christ, both in Canada and in other countries.

Through the rededication of its people, the Presbyterian Church will be so strengthened that it may be used to win many more people for Christ.

Through the two million dollar peace thank-offering to be made by its rededicated members the Presbyterian Church will be in a position to undertake greater work than it has been able to do previously. It will be able to train young men and women in Canada and overseas as full-time Christian workers, and to expand its work at home and abroad. It will be able to help rebuild the destroyed churches in Europe, and to build new churches in places where they are badly needed in Canada. It will be able to equip camps for Presbyterian young people in Canada, and will be better able to provide for retired and needy men and women who have given their lives to the service of the Church.

The Advance — and the World!

This Advance in all of the Churches of Canada should start a tremendous forward movement which will be felt over the whole world. It should be a means of helping to bring in the day of peace and love unto the uttermost part of the earth.

♣ ♣ ♣ ♣

You, the youth of The Presbyterian Church in Canada, are called to advance. First, you must give yourselves more fully to Christ and His service. Then you are to share in the peace thank-offering, that, with your help, the world may be won for Christ. You must take your place in the *Advance for Christ.*

What Presbyterian Churches in Australia are doing

—''Victoria is endeavouring to raise an extra £500,000, Queensland £50,000, Western Australia £5,000, to commemorate victory and peace and to be used for post-war work in the church. . . .''

''Assembly has not met in South Australia since the great day when peace was declared, but definite proposals are in hand for recommendation to the next Assembly, in March, regarding a Victory and Peace Thanksgiving Appeal.''—*The Presbyterian Banner,* South Australia.

Radio Broadcasting for the Advance

By the Rev. A. Neil Miller

EXTENSIVE use of radio-broadcasting is to be made in connection with the Presbyterian Advance for Christ and Peace Thank-offering. In general, the broadcasts will be heard on Sundays, April 28, May 5 and May 12, and on Wednesdays, April 24, May 1 and 8. The Sunday broadcasts will originate, at various hours, in local radio stations across Canada, and will include a 10- to 12-minute group of recorded addresses by speakers thoroughly representative of the various territorial sections of the Church, as well as of different age-groups, and of diverse fields of interest and experience. The Wednesday broadcasts, entirely recorded, will be addressed to women of the Church.

In some areas it has proved impossible to buy radio-time on Sundays or Wednesdays. In these areas, if at all possible, time will be secured on some other days. Full notification of all broadcasting, by zones, will be sent to each congregation about two weeks before the first broadcast.

In addition to the general broadcast project, several ''specials'' are planned, among them an all-Ontario broadcast from Knox College Chapel, to be heard over CFRB Toronto, 10.00 to 10.30 a.m. on Sunday May 12th. (The time on CFRB has been graciously donated by the management.) A CBC network broadcast will be heard over 23 stations 5.03 to 5.10 p.m. on May 12th.

Beyond the arrangements made by the central Advance Committee, some Presbyteries, e.g. Stratford and Chatham, are planning 8 to 12 week broadcast projects of their own.

Through these broadcasts, supplementing what is being done by speakers and through literature sent out to the churches, an endeavour, Mr. Miller says, will be made: (1) to inform our people about the Advance for Christ movement, with a view to having all share in it; (2) ''to give witness to the general public in Canada, as well as to our own members, of the character and purpose of The Presbyterian Church in Canada, and express our conviction that 'the continuance and strengthening of the Presbyterian Church is a true service of the cause of Christ in this Dominion','' this Church having ''something distinctive to offer in its doctrine and life and work''; (3) to reach out to those outside the Church, ''particularly to those of Presbyterian upbringing, to assure them of our interest in them and our desire to help them—we hope that the witness of our Church will be heard in many communities and in many homes where, at present, its ministry does not reach;'' (4) ''to increase the unity and fellowship of The Presbyterian Church in Canada; to counter the isolation felt by many of our ministers and congregations.''

The Council Executive agreed to ask the Auxiliaries of our Women's Missionary Society to have ''listener-reminder'' committees formed in their congregations, to get in touch, by telephone where possible, with each home, reminding them of the broadcasts on the days they are being presented.

Westminster House

Presbyterian Missionary and Deaconess Training School
156 St. George Street, Toronto.

PRINCIPAL: MRS. G. D. RALSTON, B.A.

THIS School exists for the training of young women for full-time Christian service both at home and abroad. Generous tribute has been paid by competent observers to the work done by graduates of the school as deaconesses and missionaries. Owing to increased enrolment the present school buildings have proved inadequate, and premises for lecture purposes have had to be secured elsewhere. The Board of the school feels that the work of the Church in coming days will demand still greater numbers of young women, fully trained, and consecrated to the service of Christ. In order, therefore, to provide for the adequate prosecution of its work, now and in the future, an extension of the present premises is imperative. It is estimated that a sum of approximately $40,000 will be required for this purpose. By special arrangement with other Boards of the Church the Board of the Training School will be permitted to share in the amounts raised for Missionary purposes by the Thank-offering. It is therefore hoped that a generous response to the Advance appeal will be forthcoming on the part of our people that the needs of the Church in this and all other matters may be adequately met.

—*Joseph Wasson,* Chairman.

A colporteur told the Christmas story to people of a village in North India, then read it from Scripture. ''How long ago was this great day when God's Son was born?'' one asked. About 2,000 years, the colporteur said. ''Then why has the news been so long in reaching us?'' the villager asked in surprise. ''Who has been *hiding* the book all this time?''

Impressions on Return to Jhansi

Mrs. C. P. Young writes of her first two weeks back in India and of some of her impressions after some years' absence.

. . . We reached Karachi the evening of the 30th of December, just 20 days from New York. We stayed on board that night and had just time to get through customs and to our train on the 31st. New Year's Day I spent on the train crossing the Sind desert and through part of the Punjab. The dust was bad until we reached the part that is irrigated from the Government canals and from there on the countryside was rather beautiful, particularly where the orchards of citrus fruits are. Large tangerine oranges hanging on the trees looked very tempting and we were able to buy some at the stations. I had not been able to get at my things on the ship but I had some Christmas presents to open on the train and letters to read. Among the gifts was a Christmas cake, so the missionary travelling with me and I had home-made cake with our tea that afternoon.

Mrs. Young

I arrived (at Jhansi) on the 2nd about 5.30 p.m. Our Mission Union meeting was on the 3rd and there I met several old friends. On the 4th we had our Council meeting, and as I was appointed Recording Secretary I got to work at once. The next day it was decided that I should be here in Jhansi for the time being, until the meeting in March at least. At that time the whole work is to be considered and I may go to some other place. Miss Stringer certainly needs help and I am glad to be able to help her. I have taken on all repair work, both inside and outside the bungalow, the older girls' Bible Class, supervision of sewing at the school, and the running of the bungalow. I found that I had not forgotten my Hindi. In the Bhil Field we spoke Hindi or Bhili (of a kind) entirely, but here they put in English words and they catch me at times. When you get most of a sentence in Hindi with one or two English words worked in, it seems more difficult for me than the straight Hindi. However, I get most of what they say and they seem to understand me.

. . . Except for some of the older people who were here in our day I scarcely recognize the place. The compound has grown on all sides. Dr. Wilkie's plan has been followed to a great extent and his plans were good. The whole compound looked at from a height is a sight worth seeing. The trees have grown and the bareness has gone. The school compound is lovely. It is one of the most attractive I have seen at any time.

Miss Stringer and I went out to Isagarh one day. I wanted to see the people there and she had to go to see about the school. The bungalow and garden look neglected and lonely, but the village has grown to be quite a size and the people have become quite independent. Everything used to depend on the Mission, but that is not so now. I thought the children in the school looked better dressed, the homes are fixed up more, and altogether there is an air of well-being. However, we were there for only part of a day and one cannot judge very well in that time. We lived out there when we returned from the hills after our first year in language school and Mr. Young built the bungalow, so it was with mixed feelings that I saw everything. I know most of the older people and it was interesting meeting their children and, in some cases, grandchildren.

. . . This is and has always been a hard field. Hinduism is strong and so we have a strong caste system to fight. The odd one may have the strength to stand out against it, but it is not easy to go against one's people and religious rules that have bound them for so many centuries. Hinduism and the caste system are hard to explain and hard to understand, unless one has come up against them personally. It is not at all like class distinctions in other lands. It is something people are born with and it makes no difference at all whether they are rich or poor, educated or otherwise; the high caste man is at the top and the low caste man at the bottom and only birth can change his status. It is not surprising that those who adhere most to caste find it hard to change their religion. It is unthinkable for most of them, especially the higher caste people, to change to a religion where they would have to come in contact with people who were born in low castes or perhaps outcaste (untouchable) families. However, there are signs that caste is breaking down. I have never known a time when so many Hindus go bareheaded. It used to be only when they were in mourning that a man would go outside with head uncovered, now we see them every day. The Christians have usually gone that way, so that now it is difficult to tell the difference, unless the Hindus wear the knot of uncut hair on top of their heads. As far as I have been able to see, the topknot is not nearly as much in evidence as it used to be. Just a small sign, but surely one that indicates great changes in India. Another thing I have noticed is that there are not nearly so many men wearing the cap of the Home

Rule party. Perhaps that is just because I am in a different part of India, but I do not think so. When I went home one saw the white caps of the Congress party everywhere. . . .

I haven't been out to Babina yet. From what I hear Dr. Thurrott has been doing a great work among the Indian Christians who have come there in connection with the war. It has been impossible to write about this work because of the censorship, but she and her workers have served both Indian and English Christians who are there and away from any other Christian influence. It is because of this work that the need for a church is felt. . . .

Out at Isagarh there are two orphan boys. Some time ago Kashi, one of our older men, who worked with us years ago, adopted a boy. This boy grew up and joined the army. Coming home on leave, he brought an orphan boy from Assam and Kashi gave a home to the second boy. Then, more recently, the young man arrived back with yet another orphan—this time one of the famine orphans from Bengal. This last boy has read up to the 4th standard in Bengali and is now studying Hindi. The boy from Assam is going to school and making good headway. Both are attractive and bright. Kashi's own family has turned out well, above the average in many respects, and the influence of that home on these orphans will be good. . . .

An ambitious experiment in social service under the auspices of the Church of Scotland has been started in Glasgow, with the object of providing for the hundreds of young people who would otherwise spend their Sunday evenings wandering about the street. The Presbytery of Glasgow has taken one of the largest city restaurants, which will be open every Sunday evening during the winter. The centre, named ''The Open Door'', gives a welcome to all young people, who can meet their friends here in pleasant surroundings, listen to music and see films on religious and educational subjects. There is also a canteen which is staffed by young men and women who are members of the youth organizations of the Church. The evening closes with a short religious service. On the opening night many hundreds could not be admitted. A crowd of over 2,000 waited for some hours to be sure of getting in, and police were needed to regulate the queue.

—*I.C.P.I.S.*, Geneva.

Because a yellow daffodil
  Has lifted up its yellow cup
To catch the sunlight on the hill
  I will look up.

Because a trusting bird has come
  Back to a barren bough he had
In fairer years, and found it home,
  I will be glad.

Because at early dawn of day
  From a new grave one troubled spring
An angel rolled a stone away
  My soul must sing.

The Resurrection and the Life—
  Still Easter hath its gift to give;
Though earth be full of death and strife,
  Great love must live.

—**Nancy Byrd Turner.**

West Africa Advancing

IN November Miss Margaret Wrong, Secretary of the International Committee on Christian Literature for Africa, in a series of addresses at the Canadian School of Missions gave some impressions received during her visit to West Africa and some conclusions from a study of mission fields there.

Going first to the Gold Coast, Miss Wrong spent five weeks there as the guest of the Department of Education to make, at their request, a study of the literature needs of the country, with special reference to literacy campaigns—the report of the survey being made the basis of government policy. Then she and Dr. Jackson Davis of the Rockefeller Foundation and Mr. Thomas Campbell of the Extension Service for Negroes of the United States Department of Agriculture visited missions in the Belgian Congo, French Equatorial Africa, the French Cameroons, Nigeria, Sierra Leone, and the Gold Coast, to make a study especially of rural work, for North American and British Mission Conferences—the two men also went to Liberia. (For Miss Wrong's letters from West Africa, see *The Glad Tidings,* May 1945, p. 200, and June 1945, p. 246.)

They were deeply indebted to the governments concerned, especially to the British colonial governments, Miss Wrong said, for all they did to make it possible for them to get around; two British West African governments paid all expenses, of travel and hospitality, in their areas. Missionaries in the various areas gave ready co-operation, and there were many opportunities for consultation with officials and Africans as well as with missionaries, although both governments and missions were understaffed and all were overworked because of the war.

Wherever they went, they found that the war had created a new desire for literature—in English, French, and African languages; and missionaries were very much concerned to get reading matter in languages the people could read. As elsewhere, educational work was carried on among men in the forces. For West African British forces English was used in the army, the men thus learned English; in French territory, French was used; and in the Belgian Congo, an African language, Lingala, was used in the Belgian Expeditionary Force. Many men who were illiterate when they entered the army learned to read. They went to different parts of Africa; many were in India and Burma, and other countries; they came in contact with other peoples, and observed conditions of life in other countries. There is no legal colour bar in British colonies, but they found it elsewhere. Their horizon had been widened and they were thinking a great deal about the development of education in their own territories, and of their importance.

What was happening among the men was having a great effect on the women. They wanted to learn to read and write, in order to read letters coming from the men who were away, and answer them. Their interests were widening, too. In many war services, European and African women worked together. Gradually, resistance to the education of women was breaking down, although many older people discourage it, saying there is no need of it. It was recognized that more girls' schools were needed, and that women must be taught to read. There is a real movement among African women, Miss Wrong said, especially in British territories—''If this movement can be guided by Christian education the leadership is going to be valuable.''

Teaching People to Read and Having Something for them to Read

It was the Christian Church that urged the importance of literacy in the early days, and it was by the Church that the preliminary work was done, missionaries and African helpers transcribing unwritten languages and compiling grammars and dictionaries, in order that the Bible might be translated into the languages of the people. Then the people had to be taught, and wherever there were missions schools were opened.

To-day Christians, who were pioneers in education, have the opportunity and responsibility of leading in the great movements for spreading literacy and providing literature. The Church, in Africa as in other countries, has recognized the importance of a literate people. Some Christian bodies in Africa would make literacy a condition of full church membership, unless people are too old to learn.

More and more are people realizing that illiterates are at a grave disadvantage. Not only are they cut off from many occupations and deprived of the knowledge, inspiration and recreation books can give, but they are also severely handicapped in everyday life. They cannot read regulations, contracts, safety signs, or the names of stations or roads. They are embarrassed to receive communications that they cannot read, or answer—often they are the victims of unscrupulous people to whom they turn for help in such circumstances. If they travel, they cannot communicate with their families; thus, it is easier for them to disappear. They are cut off from much of the life around them, and cannot share as they should in the life of the community.

African governments realize the need and are very anxious for the spread of literacy. In the Belgian Congo there was an increasing recognition of the need, but there seemed to be no plans. French colonies had plans for educating the people, extending government schools, training French teachers in France, and setting up institutions for higher training, as in medicine and agriculture. The carrying out of these plans, it was felt, would depend on the recovery of France. There was no evidence of plans for the spread of education outside the schools.

In British territory the importance of adult education is recognized. There must be schools, but the adult must also be given an opportunity to learn. The British report on *Mass Education in African Society,* advocating a great increase in the number of schools, the spread of literacy among adults, and the development of adult education, was being seriously considered by both governments and missionary bodies, often together. Literacy campaigns were being carried on. In some areas Dr. Laubach's methods were being studied. In one case where three missions were working together in a rural area an interesting experiment was being made. Charts were developed in one of the local languages and an African farmer and his wife who knew the language were trained to use them. The interest of the local chief was aroused and a mobile cinema unit that was showing films of general interest agreed to co-operate. For a week they carried on work in the centre of a town. Sheets with reading lessons were sold at a cent each; any one who learned the first one could get the second one free. Those who learned taught other farmers, their neighbours. People were surprised at the number of women who came to learn. Other chiefs wanted the workers to go to their districts, asking why they were left out. Some built reading rooms in the villages, and put in hurricane lanterns, so that people could read in the evening. There had to be a supply of reading material for those who learned to read. Penny booklets were issued every two weeks, the first having a message from a powerful chief and one from the British Governor, expressing approval of the school. The names of those that learned to read were given and the village having the largest number was given credit. Their printing press was quite incapable of producing the quantity of material required.

Another interesting experiment was being made by the United Mission in the Copper Belt of Rhodesia. They began by finding out who could read in a mining compound. Then they got the co-operation of the elders in the different tribal groups at the mine and were able to have a centre, where some one was always on duty. The Laubach method of teaching adults to read was being used successfully. It was amazing to see how quickly the adult could be taught to read the language he spoke, once his initiative was aroused. There was, however, considerable anxiety because of the demand for reading material, as there is danger in not being able to keep up the supply when the people do learn to read.

For the successful teaching of adults it is necessary to use not only methods suited to them but to have reading matter in which they are really interested. A periodical is essential for the newly literate, with local news and other matter of interest to them. Especially for women, Miss Wrong said, periodical material is needed. She was always asked for literature on subjects to interest the people—something on the bringing up of children, on health, and on how to study the Bible.

A greater supply of literature is urgently needed, in both European and African languages, and every effort is being made to increase the supply. Books of all kinds are needed, and on all subjects, little books, simply written, and also advanced books. There is a great shortage of French books, due to the war and to a lack of material in French that is related to the lives of the people. Material in Portuguese is also needed. The number of African writers is increasing, and more and more manuscripts are coming from African men, and some from women.

There is a great opportunity to-day for the Christian Church to take the lead in adult education and the provision of Christian literature, Miss Wrong said. But this calls for united planning, for language areas; usually a language area is served by more than one mission. Every Christian Council needs a literature department with a full-time worker. In Sierra Leone a missionary was giving full-time to literature work; Nigeria, with a population of 21,000,000, had one full-time literature worker and provision for training two Africans under him; the Protestant Council in the Belgian Congo had two secretaries. A number of men from British West Africa were being sent to London to study their own languages with a view to teaching and preparing reading matter in them.

If effective work is to be done, Churches and missions must work together; there must be united planning, united staff, and united support.

Home and Family Life in Africa

To understand the situation in Africa, one must visualize the kind of society in which the people have lived, and Miss Wrong called attention to certain facts that should be kept in mind. If the countries were divided by oceans, she said, we should more easily recognize the number of races, languages, and traditions. There are, at least, five different racial groups, and over 700 languages, besides dialects; Arabic civilization and the Moslem religion have influenced large areas; political organizations differ greatly, ranging from tribal organizations to highly organized states, such as Uganda and Nigeria, and small, almost family, groups in East and West Africa, leading an agricultural life or a combination of agricultural and pastoral. Differences have been all the greater because peoples were isolated from one another. In many areas it has been difficult to move about; great rivers have been both barriers and a means of communication, and in forest belts with marshland road building is very difficult. The isolation between peoples meant a great variety of social organizations.

Referring to the position of women, Miss Wrong said that among the Moslems women's education was very backward, and not encouraged. In many African tribes, however, women have considerable power. In their daily life, the woman is responsible for the production of food, and they do a great deal of agricultural work. When there are several wives, each one has her own responsibility, and each has her own house. Women say that if there is only one wife there is too much work in an agricultural society. Another factor in the polygamous system—men going to town to work would have to feed their wives, which would be too expensive. A problem of a girl's education is what to teach that would fit her to be a Christian's wife, and not too expensive.

Africans have a deep sense of responsibility for their kin, and the religious cult among the tribal groups tends to strengthen and encourage that feeling. Rites have to be performed, at home, for the ancestors' spirits. There is, among them, a strong sense of duty to the community. Education in the tribal groups begins in very early childhood, in ritual, knowledge of crafts, etc.; but there is little formal education except in the adolescent period.

Changes, however, are taking place that are probably more acute than anything we know. These, the speeding up of life, and the breaking down of tribal authority, lead to confusion, and many tensions. There is a serious drift from villages and rural districts to industrial and mining centres, which means the decaying of agricultural life and the impoverishment of life. Men who go to the towns to earn more money tend not to return to their forest villages; women and children are left behind, often derelict.

The new knowledge must be adjusted to old ways—hence, the tremendous need for a study of social and economic questions and the developing of social services. African social workers are being trained. The building up of literature on the background of African life is essential. Many of the bravest people she has known, Miss Wrong said in conclusion, are African Christians who are trying to make their way to a Christian way of life, against the old traditions.

Relation of Missions and Governments

In French territories, government schools are secular—they do not teach religion. Lately, grants have been given to Protestant schools. In the French Cameroons two missions, the French Evangelical and the

American Presbyterian, are trying to establish a college—the Principal is a French national; they hope to reach full university standing in time. It might be that missions in the Belgian Congo would be allowed to send students there, too. There is a friendly relation between French officials and many missionaries in French Equatorial Africa, and good personal collaboration, and, in certain areas, grants are given.

In the Belgian Congo the government gives grants for educational work to national missions, and all Roman Catholic missions are classed as such. A great part of the educational work is done by American and British missions, but it is not recognized by the government, although some groups receive grants for medical service. An effort is being made to raise the standard of education. There is less social intercourse between Europeans and Africans there than in French and British territories.

In British territory governments and missions have been co-operating in education, and Africans hold positions of responsibility. Thus the way is being prepared for self-government, to which the British Government is committed. There is no colour bar in British West Africa. There were great developments before the war, and investigations in regard to agriculture, economic conditions, nutrition, as well as education, and even during the war plans were being carried out for extending education, from primary grades to university. Following the report, *Mass Education in African Society* already referred to, (which went out to all British colonies) was a second report on higher education in West Africa (then before the British Government) recommending university education, with advanced work in various faculties, and stressing the training of teachers, funds to be made available from the British Treasury, over and above what the governments could give. All mission schools that reach a certain standard may receive government grants, and religious instruction may be given in all, mission or government. There were plans for more adequate grants. The governments also give assistance to literature work. During the war women were appointed to the civil service for education, a woman even being acting Director of Education for a time. Many who were appointed to educational positions were very friendly to the missions, and very glad to co-operate. A great many of the colonial civil servants, Miss Wrong said, come from the homes of clergymen and are themselves practising Christians; and on nearly all Mission Boards in Britain there are civil servants from Africa.

As Canadians, Miss Wrong reminded us, we are signatories of the Atlantic Charter, and should realize the commitment we have made ourselves responsible for in signing, as in the article on *Trusteeship*, and relate it to our obligation in regard to the relation of the Colonial Governments and the Christian Church and Missions.

Note. Of Miss Wrong's story of her West African trip, which has just been published, Miss Reith writes on the Literature Page this month.

War-Time Education in India

Mrs. George P. Bryce called attention to the "gigantic khaki university" carried on by the Indian Army:

"MOST of the men, who enlisted as privates were of the peasant class or artisans and many of them were illiterate. Every one of these men learned to read and write Urdu in Roman characters, which gave men of all parts of India a useful *lingua franca.* At the same time all religious education in the army was carried on by the religious teachers of the various sects and religions in the mother tongue, so that the men were not cut off from their own language. In the demobilization camps the army is making every effort to see that each member leaves the service literate in his mother tongue.

"During the war the soldiers were given unprecedented training in citizenship. Free discussion groups have been encouraged and junior officers have been trained to lead the groups in such a way that thinking will be stimulated. The libraries provided for the men have been taxed to the limit. All through the war literature on rural reconstruction was regularly placed in the hands of the men.

"When land is available, grants of land are being made to veterans, but as there is not enough for this purpose, an extensive scheme of pre-demobilization and post-demobilization training in technical lines is in operation."

—*India Bulletin* (January 1946), Foreign Missions Conference.

. . . . I see
All history pass by, and through it all
Still shines that face, the Christ face, like a star
Which pierces drifting clouds, and tells the Truth.
They pass, but it remains and shines untouched,
A pledge of that great hour which shall surely come
When storm winds sob to silence, fury spent
To silver silence, and the moon sails calm
And stately through the soundless seas of Peace.
So through the clouds of Calvary—there shines
His face, and I believe that evil dies,
And good lives on, loves on, and conquers all.

—From "Faith" by Studdert-Kennedy.

Prayer

O GOD, our Heavenly Father, we praise Thee that in Thine infinite love Thou didst give Thy Son that the world through Him might have life. We praise Thee for the Gospel of His life, His death, and His glorious resurrection. Fill our hearts with gladness at this Easter-time, and give us grace to yield ourselves to Thee in humility and hope. We thank Thee for the return of the spring-time with its promise and its fresh revelation of Thy power and mercy; as we see the new life around us, may our hearts be awakened to new energy and service.

Hear us, our Father, as we ask Thy forgiveness for our sins and shortcomings. Cleanse us of all that would make us blind to the wonder of Thy love and deaf to Thy call, and teach us how to live more worthily as followers of the Risen Lord.

Look in mercy, we pray Thee, on the sick and the sorrowing. Comfort those whose hearts are heavy; may the message of Easter come to them with new power.

We pray for our country. May those who direct the affairs of the nation look for guidance to Thee, from whom all wisdom comes. Make us more worthy of Thy many blessings, and use us to bring help and healing to the needy and suffering peoples of the earth.

We pray for Thy Church throughout the world, that it may stand firm and sure in the midst of unrest and uncertainty, faithful to its task of making known to all men the Gospel of Thy redeeming love. For our branch of Thy Church we would ask a special blessing at this time; pour upon it, we pray Thee, the Spirit of the Risen Christ, that, as it goes forward with clearer vision and a new willingness to serve, many may turn to Christ and Thy Kingdom may be advanced in this and other lands.

We remember before Thee the workers at home and overseas. We thank Thee for their dedicated lives, for their steadfastness, their joy in service. Wherever They may be, wilt Thou uphold them by Thy Spirit and power, and grant them the joy of seeing many brought to know Christ as their Lord and Saviour. Help us to be more faithful in our endeavours to help and encourage them, and grant that it may be put into the hearts of many more to dedicate themselves to Thy service.

In the name of Jesus Christ our Saviour. Amen.

He chose a lonely path and rough,
And lo! is heaven to earth come down,
He chose a cradle and a cross,
And lo! for us a crown!

—R. E. Cleeve.

Easter Morn

By Rev. Joseph Wasson

"I sought Thee dead, pinned in a stony gaol,
But find Thee living, and at liberty."

THE resurrection of Jesus is the great and joyful fact which followed, at a short interval, His death and burial. It was like the bursting forth of the sun after a day of cloud and tempest. A new hope was born in the hearts of the disciples, and continued in the early church, making the atmosphere "redolent with joy".

It was fitting that the great triumph should be made known first to devoted women. Their love had not ceased when the bruised body was taken from the cross and laid away in the sepulchre. There were still some offices which love might perform, and with eager feet the women hurried to their fulfilment.

On the way to the sepulchre, they remembered the heavy stone rolled to the door of the tomb, and they feared it would bar their entrance: but they continued their journey, and we can judge of their amazement when they came and found the stone rolled away.

"Love," says the great Apostle, "hopeth all things." That is one of the deep, unfailing marks of love: it takes risks, it makes ventures, it attempts the impossible. Love constrains us to a task which seems very difficult; but, as we approach it in faith, difficulties disappear, and love performs its task unhindered. The angel of the Lord is constantly removing obstacles for us about which we have been anxious in anticipation.

As it happened, the form of service on which the women were bent was no longer needed. Death had been vanquished and Jesus was risen from the tomb. But a new form of service awaited them, for, as we learn from Matthew's Gospel, these women were the first commissioned to preach the tidings which transformed a world—the Gospel of the Risen Christ: ''Go quickly, and tell his disciples that he is risen from the dead.''

Do we appreciate all that this message means? Apart from what it means for theology, it has a meaning for life. Easter Day has a great message for all who are in sorrow. As long as there are hearts to love there will be hearts to sorrow; for love is the gateway by which sorrow enters the soul. In a world where men and women go forth to visit the graves where hope lies buried, we were poor indeed if we had no gospel for a world of sorrow. As we take our way to the place where our loved ones sleep, something tells us that this is not the end. In our hearts is a great hope. Where has it come from? Has it not come from Him who accompanies us, present though unseen: The Conqueror of Death, who has brought life and immortality to light? Even in sorrow, there is the possibility of revelation, and even of the Valley of the Shadow we may say, ''The glory of the Lord doth lighten it and the Lamb is the light thereof.'' Tears of sorrow may cloud our vision but—Christ is there.

More About Conditions in Kienshui

Mrs. Gehman in a letter to Mrs. Ferrier (January 30th) tells more about conditions in Kienshui, where she had been since the middle of December.

— . . . The temple we now call home, where the church is as well as our living quarters, was built several hundred years ago in memory of a great general and adviser to the Emperor. It was badly in need of repairs when we arrived, but is gradually taking on a new coat of whitewash and paint, and in the meantime the Gospel is being preached.

To the middle school students, who come to learn English, basic and Biblical English is being taught. The American Army gave us much in the way of sports equipment, and soldiers and students come to play tennis, volley ball, badminton, etc.—thus we are getting to know one another. We hope and pray we may be used to lead them to accept our Lord and Saviour as theirs.

This month was a very lonely one for me, the only foreigner in Kienshui, but Mr. Coonradt has returned, with Miss Irene Watkins, evangelist, from Australia. Soon three more Australian girls will arrive, an evangelist, a doctor and a nurse, and Dr. and Mrs. Hueng will come the end of next week, also a Friends' Ambulance boy is coming to set up the generators and wire the place. It will be grand to be able to dispense with lanterns and get the Out-patients started. Our beds are camp cots and we still have no chests of drawers, cupboards, etc. . . .

There has been considerable robbing and some shooting round about, and we don't go far outside the city walls these days. Pastor Hou and the evangelists were going out to the villages to preach but they have stopped for the time being. Saturday is the Chinese New Year and all debts must be paid, which no doubt accounts for some of the stealing.

Kienshui is about one-quarter the size of Szepingkai (where Mrs. Gehman was in Manchuria) with one long market street running east and west. Outside the city wall, east, south and west, rice and sugarcane grow in the flooded fields—a perfect home to give birth to the anapolis mosquito. This is not the season for malaria. Even using nets and D.D.T. spray, we still manage to get bitten. There is practically no wire screening to be had and the little there is is a fabulous price; however, we have a fairly complete supply of drugs on hand. Recently the middle school asked us to help them get rid of scabies, which was so prevalent among the children, even the teachers were getting it, and they were most grateful for help received. Really the opportunities for service are numerous. . . .

Everything costs in the hundreds of dollars just now—soap, $100 a bar; oranges, $400 a lb.; eggs, $70 each; kerosene, $900 a lb., etc. It is quite an experience being truly here and paying out $800 a day to masons, water carriers, etc. . . . (Prices, of course, are quoted in Chinese currency.)

As Saturday is the Chinese New Year, we are preparing services for the people who will come. I know that you will be very much interested and pray that our workers may receive the power of the Spirit, that idols may be cast out and the love of God dwell in the hearts of this people.

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Writing to Mrs. Strachan from Kienshui, China (January 31, 1946), the Rev. R. G. Coonradt, Field Secretary, expresses their appreciation of Mrs. Gehman's coming to help there "in this time of shortage of workers and great need". He continues: "I think Mrs. Gehman is as fine and consecrated a missionary worker as we could possibly have, and just the kind we need in this new field in Yunnan. This is not an easy field and much sacrifice and hard work are required, and we must have consecrated and evangelistic persons, fully committed to the purpose of making Christ known to those living in the darkest of heathenism. She has settled down to language and good work. Unfortunately, it was necessary for me to leave her, the only foreigner, here in the Kienshui station for one month, but she works well with the Chinese leaders and did not mind that test.

I am sure you will understand also our joy in welcoming four new missionaries just arrived from Australia (Victoria Presbyterian Church). These are Dr. Helen and Nurse Catherine Mackenzie (born in Korea), Miss Margaret Cranstoun and Miss Irene Watkins (her father is pastor in Kew Church, Melbourne). These workers have already begun their language work, and soon we will have quite a full enrolment in our Kienshui Language School. We are hoping soon to welcome Mr. and Mrs. Ransom, also of the Canadian Presbyterian Board, and others to come later. The need is here and the way open, and how wonderful it is that we could get this early start during and now just after the close of the war. . . .

. . . We have not yet opened the hospital, as we had hoped to do ere this, but very much preliminary work was required and personnel could not be had at once. We hope now to open formally early in March. There are five cities in the south and two in the north in which we hope to have full programmes of evangelistic work going before the end of the year. This includes the four cities we are now doing work in (mission stations). The need and call in this province is most urgent. Among those publicly confessing Christ in baptism this coming Sunday will be a colonel and a magistrate.

Ruhammahben

Dr. Bertha Williamson of the Irish Presbyterian Mission in India, in an article on Members of Staff, of their hospital at Borsad, tells the following story of a Bhil nurse.

RUHAMMAH, a Christian girl from Bhil-land, entered Borsad hospital to train as a nurse in 1927. She was slow at learning, and it was a definite struggle for her and her teachers to get her through the necessary examinations. In spite of many difficulties and setbacks, Ruhammah stuck it out and finished her course. She was determined to be a nurse, even against the wishes of her parents. Then she went to our hospital in Broach, where she studied midwifery, and again, after a hard struggle, she succeeded in obtaining her midwife's certificate. She returned to Borsad and worked as a staff nurse for one year. Shy of accepting responsibility, she never showed promise of being more than an average nurse. Then she married and went to live in Ahmedabad, where her husband was a student in the divinity college. Not many months later he took seriously ill and died. This was a great grief to all who knew him, but especially to the young widow. She came back to work in Borsad, where her son was born.

That was ten years ago, and from that day it has been my joy and privilege to watch her growth and development.

When Miss Platt was about to proceed on furlough and there was no nurse from home to take her place, Ruhammah was the one name that came to our minds as a possible substitute. Cheerful, sympathetic, efficient, capable, she has made for herself a very special place in the work and life of the hospital. Is there an emergency in any part of the hospital? The doctor arrives to find Ruhammah already there, directing the other nurses, calming the patient, reassuring the anxious relatives. Has a nurse met with any special difficulty in her work? It is to Ruhammah she goes for help and advice. Is a patient worried or upset for any reason? It is for Ruhammah she asks.

Ruhammah is now acting as nursing superintendent in place of Miss Platt. This means that she arranges all the nurses' duties, is in full charge of all the hospital stores, and gives lectures to the nurses in training, as well as supervising the entire work that is going on in the wards. She has done magnificently, and I sometimes find it hard to believe that this is the same Ruhammah who seemed slow and stupid in her early years of training. The explanation? It is due to her fine Christian character. Her whole life is a living witness to the power of Christ. Through Him she has conquered weakness and faults, through Him she has overcome sorrow and disappointment, and in His strength she is carrying the heavy burden of responsibility which she now bears.

—*Woman's Work,* January 1946.

The first African woman has just returned from England after two years of study and is now ready to practise law. Just recently also the first fully qualified woman doctor returned to Freetown to begin the practice of medicine. These are the fruits of missionary labours.

In 1856, the first Christian white men to visit Guadacanal were entertained in the chief's council hall, which was decorated with 28 human skulls. In 1942, 4,000 natives built a chapel, shaped like a heart and centred round a cross, for the use of American Troops. —*The Presbyterian Banner.*

Stations on the Road to Freedom*

By Dietrich Bonhoeffer. Translated by J. B. Leishman

Discipline

Would you depart on the quest for Freedom, learn above all things
How both sense and soul may be disciplined, lest your desires,
Joined with your members, be soon misguiding you hither and thither,
Let your spirit be chaste, and your body, in utter submission,
Only pursue that goal ordained for their mutual journey,
Only through Discipline man shall attain to the secret of Freedom.

Action

Not in following will, but in doing and daring of justice,
Not in possible deeds, but in real ones bravely attempted,
Not in flights of thought, but only in Action is Freedom.
Up and out of your hesitant fear into storms of occurrence,
Only supported by God's command and the faith that is in you!
Freedom then shall receive your spirit with jubilant welcome.

Suffering

Wonderful transformation!—the hands so powerful and active,
Now they are bound, and now you behold the end of your action,
Powerless, alone. But you breathe once more, and in calmness and comfort
Lay your own right hand in a stronger, and gladly surrender.
Only a blissful moment you felt it, the sweetness of Freedom:
Then you resigned her, that God might make her splendidly perfect.

Death

Come now, solemnest feast on the road to eternal Freedom,
Death, and destroy those fetters that bow, those walls that imprison
This our transient life, these souls that linger in darkness,
So that at last we see what is here withheld from our vision.
Long did we seek you, Freedom, in Discipline, Action and Suffering:
Now that we die, in the face of God Himself we behold you.

—*Time and Tide*, 12 January, 1946.

* Dietrich Bonhoeffer . . . was hanged by a special order of Himmler (without trial) in the concentration camp at Flossenburg on April 9th, just before the Americans arrived to liberate the prisoners. He was one of the leaders of the German Confessional Synod and head of the secret theological seminary conducted by the Synod after the Nazis had corrupted the teaching of the universities.

When Dr. Niebuhr was in England in July 1939, he was warned that Hitler was about to attack Poland. Arrangements were immediately made to get Bonhoeffer to America; but he found it impossible to stay there. "I must live through this difficult period of our national history'', he said, ''with the Christian people of my own country . . . Christians in Germany will face the terrible alternative of either willing the defeat of their nation in order that Christian civilization may survive, or willing the victory of their nation and thereby destroying our civilization. I know which of these alternatives I must choose; but I cannot make that choice in security.''

So he went back to Germany. He was constantly in prison, but he carried on a remarkable amount of work. . . . Some of the poems he wrote in prison were saved from destruction. *Stations on the Road to Freedom* is one of them.

—From *Time and Tide* Diary.

A Striking Witness to Christian Unity

IN a small village in the depth of the country the weekly Sunday service is a witness to Christian unity in the Una Sancta. Half of the congregation consists of village people, the other half of German prisoners of war. The latter, billeted in the old Rectory, are working for the farmers. There are some sixty, varying in age from 17 to 50, coming from a variety of backgrounds and from different parts of Germany. Every Sunday they may be seen with the English sergeant, going to church with the village folk. German and English hymns are sung, and a special weekly ''choir practice'' has been arranged by the organist for the Germans. They sing with good voices, slowly and solemnly, and the English village people—more women than men—sing more thinly, but much more quickly. Before the sermon begins, the Rector beckons to one of the young Germans, a 21-year-old Bavarian student, to come and stand next to him in order to translate his sermon into German, sentence by sentence.

On the Sunday before Christmas a German-English Carol service was held, and the organist said, never had she heard ''Stille Nacht, heilige Nacht'' sung as beautifully as by the German prisoners—an experience never to be forgotten in the village. A still greater experience was the service on Christmas Day when ten of the Germans knelt at the altar rails side by side with the English village people to receive the Sacraments, given to them from God regardless of ''bond or free'', as members of His Body, in the unity of the Spirit.

—*I.C.P.I.S., Geneva.*

The colporteur found that the Polish refugees were very eager to get the Scriptures in their own language. Many Russians showed interest in the colporteur's work and bought up all his Russian Scriptures. A missionary tells how he arranged to hold a meeting in a certain town, and when the meeting was over all his books in Armenian were quickly sold. Another missionary speaks of the friendliness of Muhammadan officials, who freely bought copies of the Scriptures.

—*For Our Times.*

"Cimade" Still at Work in France

OUR readers will remember the story of *Cimade* in our July-August number last summer (p. 278), and will be interested to hear more of that organization of Protestant youth groups in France that since the early days of the war worked to help the most sorely tried and witness among them to the love of Christ. In a January bulletin from Geneva we read:

. . . The work accomplished during these last five years has been immense. (Teams were formed and they covered the whole of the desolated regions, helping fugitives, building up groups of young people, Sunday Schools, and women's meetings.) A great deal remains to be done.

Through frost and snow, on foot and on bicycle, the *Cimade* workers went everywhere, into camps, among the ruins, and in the cellars; they organized meals in the open air, they shared the hard life of the evacuees and the refugees, and they distributed garments. Up to the time of the liberation there were constant demands upon their courage and ingenuity. Most of the workers are French, but some have come from Switzerland and some even from America.

''. . . The Department of Reconstruction of the World Council of Churches took the matter in hand and funds began to arrive from America and from Switzerland. In all devastated regions of France relief work was beginning to be organized. The first means of transport have been given. Wooden churches built in Switzerland have been installed where the needs were greatest, fifteen of them given by the Reconstruction Department and ten by the 'Don Suisse'. Around these wooden churches parishes have been built up, real parishes, thoroughly evangelical, the servants of which go into the highways and byways and gather all that they can find there, both good and bad (St. Matt. 22: 10). . . .

One report of *Cimade* says that at the end of the hall there are installed three tables side by side with New Testaments displayed. One gets rather a shock upon opening the door. The first arrival, a Parisian from the slums, sees the tables rather suspiciously, ''Hello, it's religion to-night—I'm not interested. . . .'' However, along with others, he takes his seat at the other end of the hall, as far as possible from the tables where a somewhat frightened young woman tells the story of the cure of the demoniac. Sometimes she is forced to use slang words in order to make herself understood. When the Bible study is finished there is coffee, and as they go out one of the men asks, ''And when, missey, is the next lesson? We'll see this business through just for fun. That doesn't mean to say that we believe, but it is interesting just the same.''

A liturgical service unites across all distances the young people who work for *Cimade*. Here is a little of it:

''O Lord, come and rebuild what has been destroyed; come and renew our life. O Lord, hasten the coming of Thy kingdom. He whose witness is true says: Behold, I come quickly.

Lord, show Thy mercy to all workers who are in loneliness; grant them the aid of Thy Holy Spirit. Uphold them in unity with us. Be the bond of peace between those who work in lonely places.

Help us to find in the Church which surrounds us friends and councillors.

We think before Thee of all those who are in tribulation or in any difficulty, of all those who strive along with us, of all those who pray with us although far away.''

—I.C.P.I.S., Geneva.

The Christian Front in China

BY ARCHIE R. CROUCH

''Christ Makes the Difference''

ANYONE who visits the Border Service Mission in Sichang will hear of Rev. Feng Pao-kuang. The following anecdote is typical of the stories of this Chinese pastor's influence.

An old General Djang, who was himself not a Christian and whose wife was a devoted Buddhist, came to Rev. Feng when he was sick in bed and just about to leave for Chengtu for further operations in a vain attempt to cure a lung abscess. The old General insisted that the pastor perform the wedding ceremony for his son.

''But I am a Christian and the only ceremony I can perform is a Christian ceremony,'' replied the pastor. ''You are not a Christian, your wife is a Buddhist, and neither your son nor his fiancée are Christians. It would not be acceptable to you. Besides, I am sick in bed and about to leave for Chengtu.''

''If you are too ill to stand, you can read the ceremony from your bed. If the bus is ready to go before the ceremony I'll have my soldiers hold it back. We are not Christians, but we will be satisfied with nothing less than the ceremony by the man we most respect in this province. As to the type of the ceremony, we leave that to you.''

On the appointed day the old General took the sick pastor to his home in his car. The ceremony was strictly Christian, and the pastor took advantage of the opportunity to preach a long sermon on the Christian home. According to Chinese custom there were speeches after the ceremony. A representative of the provincial government spoke first.

''This is the first Christian wedding I have ever witnessed, and I must say I have been surprised at the dignity and solemnity of this act. I am sure it can have nothing but a lasting impression on the bride and groom.''

The bridegroom's father then spoke. ''I must confess here in the presence of these honoured officials and respected friends that this occasion has moved my heart,'' and the tears began to roll down his cheeks. ''During the remaining years of my life I will seek enlightenment in this Christian faith—and that which I seek for myself I also wish for these two children here. I see now what makes the difference between Christian and non-Christian houses.''

New Organizations

Alberta

Red Deer Presbyterial—Explorer Group, St. Paul's Church, Eckville. Leader, Miss Sylvia Gish.

Ontario

Barrie Presbyterial—Associate Society, Uptergrove. Pres., Mrs. George Gowanlock; Treas., Mrs. W. A. Johnston; Sec., Mrs. Hector McKinnon, Atherley.

Hamilton Presbyterial—Explorer Group, Drummond Hill Church, Niagara Falls. Leader, Miss F. Brown, 2389 Edward Ave.

London Presbyterial—Mission Band, Knox Church, Belmont. Leader, Mrs. J. D. Meikle.

Temiskaming Presbyterial—Explorer Group, St. Andrew's Church, Kirkland Lake. Leader, Miss N. Stubbings, 102 Fourth St.

Toronto Presbyterial—Explorer Group, Knox Church, Oshawa. Leader, Miss Patsy McConnell, 100 William St. E. Explorer Group, Rogers Memorial Church, Toronto. Leader, Miss J. Harris, 217 Springdale Blvd. St. Matthew's Church, Toronto, Mission Band, Leader, Mrs. Wm. Pemberton, 570 Rhodes Ave.; Explorer Group, Leader, Mrs. D. Smith, 64 Billings Ave.

Quebec

Montreal Presbyterial — Auxiliary, Town of Mount Royal. Pres., Mrs. Huntley O. Giffin; Treas., Mrs. T. H. Cummings; Sec., Mrs. H. S. Hallam, 455 Chester Ave. Explorer Group, First Church, Verdun. Leader, Mrs. J. Douglas, Fourth Ave.

LITERATURE PAGE

Miss Louise A. Reith

WE are glad to be able to announce that another interesting book on Africa is available. Ever since Miss Margaret Wrong's last visit to Africa in 1944-45 we have been looking forward to her report of her trip and now a popular edition of that report has been printed and is entitled FOR A LITERATE WEST AFRICA, The Story of a Journey in the interests of Literacy and Christian Literature.

Members of the Women's Missionary Society will be particularly interested in the story of that journey because the Society gives grants each year for Christian Literature for Africa to Miss Wrong, who is Secretary of the International Committee on Christian Literature for Africa and who is described in the introduction to the book as being ''by birth Canadian, by vocation African, by interest international''.

As we read FOR A LITERATE WEST AFRICA we accompany Miss Wrong as she leaves Liverpool, England, on a Dutch liner under convoy for West Africa. We share the experiences of the voyage, anchor in Takoradi harbour on the Gold Coast and fly to the Belgian Congo, where from the time of David Livingstone Protestant missions have been the pioneers of modern missionary endeavour. From place to place we go learning of the progress of education and literacy—to French Equatorial Africa, the French Cameroun, Nigeria, and back to the Gold Coast and Sierra Leone.

In all these areas we visit mission stations of the various denominations, where we are impressed by the work being done and realize how true it is that ''All over Africa missionaries with African helpers have been the pioneers in transcribing unwritten languages and in compiling grammars and dictionaries as necessary preliminaries to the translation of the Bible, which is now published in whole or in part in over three hundred of the seven hundred or more languages of Africa south of the Sahara. The initial incentive to literacy for many African peoples has been the desire to read this first book in their mother tongue. It is from this beginning that the great network of mission schools of all grades has spread through the land.'' We realize also why it has come to pass ''that Christians are faced to-day with the opportunity and responsibility of leadership in great forward movements for spreading literacy and supplying literature'' and the great need for co-operation in the preparation and distribution of literature and for an ''adequate inter-mission staff for literature work''.

Auxiliaries will find FOR A LITERATE WEST AFRICA helpful in providing supplementary information for the study on Africa and an interesting book to add to their libraries.

AUXILIARY PAGE

Mrs. W. A. McLennan

Easter in the Auxiliary

LUKE tells us that on the evening of the Crucifixion Joseph of Arimathæa ''went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.''

What if there had been no more to tell? Then faith had failed, hope fled, and love had only the memory of what had been most precious. But Jesus rose. Having died for our sins, He was raised for our justification. He brought life and immortality to light; His teaching was vindicated; there is hope for humanity; ''and faith has still its Olivet, and love its Galilee.''

Let us try to set our Auxiliary and our place in it in the light of what Easter means to us. Like the women to whom Christ appeared first after His resurrection, our Women's Missionary Society has an incomparable message and a trust of high honour. Let none say, ''I am just an Auxiliary member''; the Auxiliaries are the Society. The Executives—Presbyterial, Provincial, and Council—are the channels through which the Society's resources are made available for the need, and its members kept informed as to how the need is being met. In true humility let us say, ''I am an Auxiliary member; it is a responsibility, but His grace is sufficient for me, for His strength is made perfect in weakness.''

The resources of the Society, material and spiritual, are in the Auxiliary. The degree to which these are developed and dedicated depends on the faithfulness and skill of the members in drawing forth each other's gifts of hand and head and heart. The resources of the future are to-day in the girls' and children's groups. What they will be in years to come depends a good deal on the interest Auxiliary members are now showing in these groups and on the timely help and loyal encouragement they are giving to their leaders. Our Auxiliary sets its own standards. Our allocation, for instance, is based upon our past achievement. It may be high according to our ability, or it may be very low. Perhaps our giving needs reconsideration in the light of Easter. If it does, it is not unlikely that our standards of Christian fellowship, mission study, and private and united intercessory prayer need it, too.

And if, in that ineffable light, all look pitifully low, we may recall that, in the first message of our risen Lord to His disciples, the one who had failed and had wept bitterly was specially remembered. There is forgiveness with Him, and the power to make all things new.

—*E.M.*

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

Easter Service of Worship

I am he that liveth, and was dead; and, behold, I am alive for evermore.

Call to Worship: Rejoice, the Lord is King;
Your Lord and King adore;
Mortals, give thanks and sing,
And triumph evermore.

Scripture Reading—John 20: 1-18.

Leader—To-day as we think of Easter and its meaning for the world and for each one of us, let us listen to the story of how a young girl discovered the meaning of Easter for herself.

"As I went to church on Easter Sunday morning there was a song in my heart. I felt that life was good and the world was mine to conquer. It was a beautiful spring day and I could almost feel the earth beginning to renew itself. At the service the choir and the congregation sang the beautiful Easter hymns of rejoicing and thanksgiving, and my heart sang too, rejoicing in the goodness of life. There was nothing wrong that day, it seemed—with the world, or with life, or with myself. I listened to the minister as he spoke of the death and resurrection of Jesus Christ and I wondered fleetingly why this story of two thousand years ago still had power over men and women to-day.

"Then came another Easter, and life had no longer any charm for me. Instead of a song in my heart there was a clash of discord. Where there had been joy there was pain, because I felt now that life was full of disappointment, and sorrow, and sin, and evil, and that I was a part of it. I heard the minister speak once more of Jesus Christ who lived and died but who is alive for evermore. This time there was room in my empty heart for his words. As I listened, I saw Him who bore sorrow and pain and disgrace and defeat, because of people who were like me. I seemed to hear Him say, ''I am the Resurrection and the Life. I was dead and am alive and I have overcome the world.'' Then it came to me that the power and glory of life were in Him and not in myself, that true life lay in Him and His way. Once again my heart overflowed with joy, but it was no longer a joy in my own power over life; I was filled with thankfulness to God for the victory that had overcome the world. And then I knew that the meaning of Easter had come to my heart.''

Prayer—O God, who by Thine only begotten Son hast overcome death and opened to us the gate of everlasting life, grant us, we beseech Thee, that as Christ was raised from the dead by the glory of the Father, even so we also may walk in newness of life, yielding ourselves unto God as those that are alive from the dead. Through Jesus Christ our Lord. Amen.

Hymn 192—When I Survey the Wondrous Cross.

—*Helen N. Scott.*

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

JOYOUS Easter-tide! All nature is once more awakening to new life after the winter, and hope and promise abounds in everything around us. And for us Easter is the time when we especially remember the resurrection of Jesus and its message of new life and hope for the world.

About this time many of you will be completing your mission study and affiliating with the Women's Missionary Society. By taking part in this ceremony you are publicly acknowledging that you have a definite responsibility in the work of spreading the Gospel. Are you going to be a worthy disciple? Of course you are! You have studied *Listening-in* and have learned of the work our Society is doing in Canada and in lands across the seas, and some of you, no doubt, are fired with enthusiasm and are eager to start right now and do some *big* thing for the work of Jesus.

That's splendid! It will be wonderful if you are able to do some important thing for our Master. Unfortunately, few of us are fitted to accomplish the spectacular task, but we are capable of doing whatever we are called upon to do; God does not ask us to do anything beyond our powers. Let us therefore be ready and willing to do the work God expects us to do, whether or not it be to our liking.

Our girls' work in Canada is suffering from lack of leaders. Groups must disband for lack of leadership. Have we really few people capable of being leaders, or can it be that too many are refusing to accept the task God is asking them to do?

Our work in the West requires deaconesses, and there are few to send. New workers will soon be needed for overseas, nurses, doctors, teachers, etc. Everywhere the call is for help. The way is open, but from where will the help come? It is our earnest prayer that many of our girls will study to fit themselves that they may answer the call to ''go into all the world and preach the Gospel''. When you are planning what you are going to do, won't you consider the work of the Church? The work is not easy, but it is thrilling; and it is a personal challenge to the girls of our Church and our Women's Missionary Society.

If you are interested in preparing for deaconess or other missionary work, Mrs. Ralston, Principal of our Missionary and Deaconess Training School at 156 St. George Street, Toronto, will be glad to send you particulars about the qualifications required. If there are any questions you would like to ask, or any information you might desire from your secretary, please let us know. Our address is inside the cover of your *Glad Tidings.*

CHILDREN'S DEPARTMENT

Mrs. W. N. Ferguson, *Secretary*

IT was a lovely sunny April morning and Mrs. Littlejohn had gone out to pull back the dead leaves from the tulip bed. Maybe there would be some venturesome green shoots peeking through the ground.

Mary Hill, the little school teacher who lived next door, hurried with her dishes that she, too, might get out and enjoy the bright sunshine. ''Good morning, Mrs. Littlejohn,'' she called as she pinned the dish towel on the line. ''How are you to-day?''

''Ah, fair'', said Mrs. Littlejohn. That was an unusual reply, Mary Hill thought, from her cheerful neighbour, and as she walked towards the fence that separated the two gardens she wondered what the reason was.

After a few minutes on generalities Mrs. Littlejohn answered the teacher's unspoken question by saying, ''I wonder if you could help me with a problem. It is Ricky. He moved up from Mission Band to Explorers last year and has been so interested and enthusiastic. He has really been a different boy—so thoughtful of me and Baby Sue, always willing to fill the wood basket, or run an errand for Grandma, and he has such a pride in the church. It is not Ricky's fault if the Sunday School room is left untidy and the hymn books not in their place. However, last evening he came home from the Explorers meeting perplexed and, I think, a bit disappointed. Graham Lawson had won the coveted Scout knife that a member of the congregation had offered to the boy who contributed most to his group during the year. Their big effort was to get hymn books for the church. As you know, Miss Hill, Graham is an only child and has a much larger allowance than the other boys. He gave ten hymn books—but his father paid for them. Ricky and the other boys ran errands and did without candy and ice cream for several weeks to have enough money to buy one each. Their leader knew this and told the boys he was proud of them and what they had done. However, Graham was the only one who received an award. I reminded Ricky that, while no person can see everything and understand how hard it is for a boy to do certain things, and how great an effort he has made, God always knows, and that is far more important than winning a prize. But yet there is in my mind a big question about the whole matter of prizes. I wish you could tell me whether you think it wise at any time to give children prizes.''

''Young children need recognition and appreciation of effort, but I like to teach them to aim to do better this year than last, and when there is evidence of improvement I say so, and usually plan a surprise for the whole group, as a tribute to work well done. It seems to me we should put the emphasis on co-operation rather than on competition. That is a lesson we all must learn, and how slow we all are in learning it! It is greater to strive to do one's best than to win a prize, to work for the good of the group rather than to receive personal honour or reward. In contests the motives of love and service are easily lost sight of in the eagerness to win.''

''My, what fine ideas you have, Miss Hill! It has helped me to talk to you.''

''You had better come to the next Parent-Teacher meeting, Mrs. Littlejohn. I'm sure you would be helped by some of the discussions we have there. At our next meeting we are going to consider the subject 'Developing Standards'.''

Lo, the winter is over, over and past,
What though the changeful cloudlets brief shadows cast
O'er earth, whose glorious Easter dawns at last!
Life out of death for this wondrous world of ours,
Only in tears of joy fall the April showers
That lave the sun-turned faces of waking flowers.—G.W.

PROVINCIAL NEWS

ALBERTA

MRS. A. A. MACGREGOR, 9824 103RD ST., EDMONTON, PRESS SECRETARY

EDMONTON Presbyterial — The theme of the 32nd annual meeting of the Presbyterial was ''Sanctify the Lord God in your hearts''. All reports were very satisfactory. The Presbyterial exceeded their allocation. Devotions were led in the morning by Mrs. J. F. Turner and Mrs. C. Oscroft, in the afternoon by Mrs. G. E. Anderson, and in the evening by Miss Edna Thomson of First Church Young Women and Miss C. Muldoon, Young Women's Secretary. Mrs. H. O. T. Burkwall led in prayer for the workers. At the supper Rev. H. D. Stewart, B. Dickie, P. Wotherspoon, Mr. Hugh Miller, Mrs. R. S. Stevens, and Miss Hazel Macdonald spoke briefly. Miss Macdonald, director of Sylvan Lake camp, was the evening speaker. She told of work being done at girls', boys' and leaders' camps. It was expected, she said, that many improvements would be made during the coming summer. The Rev. John Herbison of Strathcona Church addressed the members on ''Youth and Missions'', emphasizing the part youth must play in the church. A missionary skit, ''Thanksgiving Ann'', was presented by Miss H. McNeill, Miss G. Williams, Mrs. J. Irving and Mrs. L. Clark, all of Rupert St. Young Women's Missionary Society. At the afternoon session Mrs. C. Oscroft, president, was presented with a plant.

BRITISH COLUMBIA

MRS. W. BARLOW, 149 W. 5TH ST., NORTH VANCOUVER, PRESS SECRETARY

WESTMINSTER Presbyterial — The 32nd annual meeting of the Presbyterial was held in Mount Pleasant Church on February 12th, Mrs. W. J. Murdoch presiding. The opening devotions were conducted by members of Mount Pleasant Auxiliary. The Rev. F. G. St. Denis extended a welcome on behalf of the session and gave a brief message, ''Remember Christ''. The departmental reports were most encouraging, followed by constructive discussion. In the afternoon the Rev. Murdo Nicholson gave an excellent address. After the election of officers Miss Sybil White, Provincial President, installed the officers. At the supper meeting the Rev. J. B. Skene brought greetings from the Synod, the Rev. Harry Lennox spoke for the Presbytery, Miss Sybil White for the Provincial Society, and the Rev. W. J. Allen for the Young People's Association. Chilliwack and Mount Pleasant Young Women were in charge of the devotional service and a member of Kerrisdale Young Women's Auxiliary offered the dedicatory prayer. Miss Martha Phillips of Seattle, a missionary from China, told of God's work in the prison camps there. All sessions were well attended.

At the first open meeting of St. Andrew's-St. Stephen's Young Women's Auxiliary, North Vancouver, in St. Stephen's Church on February 21st, 65 were present. Executive members conducted the devotions, and the offering went towards the Peace Thanksgiving Fund. The guest speaker, Mrs. James Evans, Provincial Young Women's Secretary, gave a very stimulating and informative report of the 1945 Council meeting in Toronto, presenting a very clear picture of the different branches of the work done by the Women's Missionary Society at home and overseas, reminding those present of the financial needs of this work. Her report was an inspiration to the Auxiliary and the visitors. In his closing message the Rev. H. A. Berlis encouraged the young women to go forward in their missionary effort. A social hour followed, that the guests might meet the speaker.

MANITOBA

Mrs. W. S. Nairn, 523 S. Vickers St.,
Fort William, Ont., Press Secretary

BRANDON Presbyterial—In the passing of Mrs. Shewan on February 12th First Church, Brandon, lost one of its outstanding and most beloved members. She had not been as active in the work for the past few months, but her sudden passing, after a short illness, was a shock to her many friends. She will be long remembered for her kindly, gentle manner, her dignity at all times, her ready support in all phases of church work, and very especially in the Women's Missionary Society; she was a former President of the Presbyterial and a life member of the Society.

The January meeting of First Church Auxiliary, Brandon, was outstanding, with Miss Bessie Turnbull, returned Baptist missionary from India, giving the address. The Auxiliary is using the study book on Africa.

Superior Presbyterial—Following up the study of Africa, the lives of three missionaries, Robert Moffat, David Livingstone and Alexander Mackay, were outlined in well prepared papers by Miss Jean Stevenson, Mrs. W. Ballantyne, and Mrs. W. J. McGregor, at a well attended meeting of St. Andrew's Auxiliary, Fort William. Mrs. A. Migneron and Mrs. J. Gibb had charge of the devotions. St. Andrew's Evening Guild continued the study of "The Church in Africa" on February 21st.

Winnipeg Presbyterial's annual meeting was held on January 30th and 31st in First Church, Winnipeg. Mrs. H. H. Dunwoody, Provincial President, who brought greetings from the other Presbyterials, made a strong appeal for the Peace Thanksgiving Fund, urging that it be completed, if possible, before the general appeal for the Advance Fund (the Peace Thank-offering) is made in May. The President, Mrs. W. S. Smith, welcomed Kenora to the Presbyterial, and expressed thanks for victory and hope for an early resumption of our missionary work in the Far East. Referring to the devotion of the women of the Bible, she urged the members to go forward with one objective, "The World for Christ". Reports for the year were, on the whole, very encouraging, although in the Girls' Department particularly there is a great need for leaders. The allocation had been exceeded. Special speakers were Mrs. A. White, Miss E. L. Bates and Mrs. Harry Ruse. Mrs. White, President of the Interdenominational Board, said that missionary workers must be prepared for new work and new ways of doing things; world-wide evangelism must embrace every area of life. Our task is to find workers through the medium of prayer.

Miss E. L. Bates, United Church missionary, spoke of present conditions in Japan, where the people, grateful for liberation, are anxious to rebuild. To meet the great need it is hoped that a federation of Churches will be formed and resources pooled. Mrs. Ruse gave a most interesting account of the camp at Shoal Lake, and appealed to the Auxiliaries for help in providing equipment. The children's groups of First Church and the Norwood C.G.I.T. contributed to the programme. Bringing greetings from the Presbytery, the Moderator, Rev. E. F. Dutcher, stressed the importance of the Society's work.

The Presbyterian women of Winnipeg held their Day of Prayer on January 19th in First Church, the Theme being ''Victory''. Mrs. W. S. Smith, Presbyterial President, presided, and women of the various churches took part. Rev. D. T. Evans delivered the address.

ONTARIO

MRS. J. R. HILL, 250 COOPER STREET,
OTTAWA, PRESS SECRETARY

THE annual meeting of the Provincial Society will be held in New St. James Church, London, on May 13th, 14th, 15th, 16th. Billeting Secretary, Mrs. S. J. Grosvenor, 52 Doulton Ave., London; Railway Secretary, Mrs. Joseph Hill, 52 Queen Mary's Drive, Toronto 9.

Algoma—In her address on ''Church Commandos'' at the annual Presbyterial meeting in Sault Ste. Marie, Mrs. Robert Moynan asked, ''How many parents inspire their children to want to give themselves to the work of the church, and how many parents hold their children back from such service?'' Real inspiration can come, she said, from missionaries and their work; God calls the workman, and mission work must go on. Mrs. Maurice Hagan, who presided, was re-elected President. Rev. Robert Moynan installed the officers. The Peace Thankoffering was remembered.

Chatham — The Presbyterial's 32nd annual meeting was held in Chatham. Mrs. D. MacLaren presided and Rev. Dr. Fuller welcomed the guests. Reviewing the year's work, Mrs. Fuller stated that the allocation had been exceeded by almost $800, and more than $600 given to the Peace Thanksgiving Fund. The Moderator, Rev. Dr. J. M. Macgillivray, brought greetings from General Assembly and told of his visit to British Guiana, stressing the need of more missionaries for that field. Miss Bessie MacMurchy spoke on ''Applied Christianity'', telling many interesting incidents of her work among the Bhils, whom she described as ''a passionate people''. A vital task, she said, is the training of nurses, for India has only one for every 56,000 people. With the help of the C.G.I.T. she demonstrated an out-patient clinic.

Most Auxiliaries are using the study book on Africa and Duart Auxiliary are singing negro spirituals in connection with the study.

Hamilton—Mrs. Donald Munro was re-elected President at the Presbyterial annual meeting, held in St. John Church, Hamilton. Dr. Norman MacDonald welcomed the guests, and Mrs. H. C. McKellar brought greetings from the Provincial. The Rev. Ross Cameron, Toronto, who spoke of his experiences as chaplain overseas, said that as missionary workers we have to progress in a deep conviction that we must work towards a universal Christian Church. Mrs. William Hall, Toronto, referred especially to the opportunity and *duty* of each congregation to provide leadership for its girls and boys, and Miss Jean Stirling, Dundas, made a special plea on behalf of the girls' groups. Rapt attention was given to Miss Bessie MacMurchy as she spoke on her work among the Bhils. For Young Women Miss Blanche Armstrong reported an increase in numbers and contributions; in Hamilton MacNab Church Girls' Auxiliary had graduated into the Mary Baker McQuesten Young Women's Auxiliary. Miss Frieda Matthews, Field Secretary, led in the discussion on departmental work, at which Mrs. D. M. Allan presided. District vice-presidents reported highlights of the eight districts in the Presbyterial. A welcome guest was Mrs. A. B. MacFarlane, a former Hamilton member, who brought greetings from the Detroit Presbytery of the American Women's Missionary Society. Mrs. A. P. Wilson, former Treasurer, was presented with an Honorary Membership certificate, by Miss Grace Cuthbert. Mrs. D. H. Fletcher and Mrs. Storer, valued members of long standing, both in their ''nineties'', had chosen the hymns for all sessions.

When the Margaret Annesley Johnson group of Calvin Church, Hamilton, celebrated their 7th birthday, Mrs. Moore Gordon was the speaker. Mrs. Donald Munro and Mrs. A. D. Poole of the Presbyterial Executive were present.

Huron's annual Presbyterial meeting was held in Clinton. The President, Mrs. W. J. Thompson, welcomed delegates from Auburn, Blyth, Clinton, Exeter, Goderich, Hensall and Seaforth, and in her address stressed three points—''Fear not—Fret not—Forget not''. Reporting for Mission Bands, Mrs. D. J. Lane paid tribute to Miss Lily Macarthur and Miss Frieda Matthews for the help they had given. The Goderich C.G.I.T. entertained the Seaforth group, and later Seaforth entertained the Goderich girls. The allocation was exceeded by $138, and about $200 was sent to the Peace Thanksgiving Fund. A letter of appreciation was sent to Miss A. Macdonald, Goderich, who retired after many years' service as Supply Secretary. Miss M. E. Brown, Exeter, is the new Supply Secretary. Mrs. W. A. Wright presided for the election and installed the officers.

Kingston—The Presbyterial meeting was held in Belleville, with Mrs. Wm. Shaw presiding. Mrs. John Wallace led in devotions. Excellent reports were presented; givings had exceeded the allocation. The Presbyterial will observe its Diamond Jubilee in Kingston on May 1st. Rev. J. W. MacDonald installed the officers.

London's annual Presbyterial meeting was held in Chalmers Church, London, Mrs. W. C. Wheaton presiding. Miss Bessie MacMurchy and Miss Margaret Webster addressed the members in the afternoon and the Rev. H. S. Rodney, St. Thomas, gave an address in the evening, when Rev. R. MacKay Esler presided. Mrs. W. R. Quinn presided at the election and installed the officers. Mrs. W. C. Wheaton was re-elected. The Presbyterial considered itself fortunate in having the Rev. and Mrs. C. L. Wood, Miss Bessie MacMurchy, as well as their own Dr. and Mrs. Quinn, address so many meetings in their area.

At a C.G.I.T. Rally, in St. George's Church, London—a supper meeting—Miss Bessie MacMurchy was the speaker, and displayed her Indian costumes, which the girls wore in presenting a typical scene in the out-patients' department of the Jobat Hospital.

Ottawa—St. Giles Auxiliary, Ottawa, felt especially honoured that it was to them that, on February 12th, Major John W. Foote, V.C., gave his first address after the award of the Victoria Cross to him was announced.

Sarnia—''The Master's Call to Worship'' was the theme of the annual Presbyterial meeting held in Strathroy, with Mrs. R. S. Burnham in the chair. Mrs. A. Gast welcomed the delegates and Rev. J. Honeyman brought greetings from Presbytery. Mrs. F. Thomas and Mrs. J. Sinker conducted the service of worship. In the afternoon the President of Strathroy Young Women's Auxiliary conducted a model Auxiliary. An excellent display of pictures of Presbyterian churches in the Presbytery, arranged by Miss M. Cowan, was most attractive. Hymns were chosen by Mrs. T. W. Nisbet, Sarnia, and Mrs. S. Stokes, Petrolia, both charter members. Most informative was the address by the Moderator, Rev. Dr. J. M. Macgillivray, who spoke of the growth, progress and future of the work in British Guiana. Fine reports on the various phases of the work were presented. Rallies had been held to create interest in Mission Bands, C.G.I.T. groups and Young Women's Auxiliaries. Mrs. Burnham was re-elected, and Mrs. C. H. McDougall installed the officers.

QUEBEC

MISS MARY F. GREIG, 2168 PARIS ST.,
MONTREAL 22, PRESS SECRETARY

MONTREAL Presbyterial—The 32nd annual meeting of the Presbyterial was held in Knox-Crescent Church, Montreal, with Mrs. R. A. Kerr, vice-president, in the chair. The treasurer, giving the financial statement, noted that $14,079.14 was contributed by the Presbyterial. Miss Bessie MacMurchy, a graduate of the Montreal General Hospital who is on furlough from the mission hospital at Jobat, gave a graphic account of life among the Bhil people in Central India, contrasting the customs and characteristics of the non-Christians and the Christians, and telling of Indian men and women working among their own people. The reports showed progress. A new Auxiliary was reported in the new church in the Town of Mount Royal. The Welcome and Welfare committee, reporting that over 70 war brides were welcomed, noted difficulties due to the housing situation. Mrs. A. R. McMurrich, Toronto, brought greetings from the Council Executive.

At the evening session, Hon. Col. J. Logan-Vencta, O.B.E., principal Protestant Chaplain at National Defence Headquarters, Ottawa, urged church members to welcome returned men, strangers longing for the companionship they had in the army. He told of the organization of the first church membership school in the Canadian army, in a hill area ''far from the madding crowd'' and away from the noise and uproar of guns. Some 500 young men, eager to learn, came to receive religious instruction, each denomination having its own section, which the men named in characteristic fashion, the Church of England group calling theirs ''Westminster Abbey'', and the Presbyterians christening theirs ''St. Giles, Edinburgh''. Four hundred and twenty-seven men decided they would like to join their Church. When the troops were moved to north-west Europe, other church membership schools were formed, one in Amsterdam and one in England. The success was so marked that such schools were registered under the general operations branch of the army. Many returned men are finding it difficult to adjust themselves to civilian life, Col. Logan-Vencta said, urging church members to emulate the crusading spirit of the Eighth Army and look out for those who need a friendly welcome. General Montgomery treated his soldiers as ''intelligent partners'', and the same attitude should be shown towards young men and women coming into the church.

SASKATCHEWAN

Mrs. J. A. Watson, Box 1056,
Weyburn, Press Secretary

REGINA Presbyterial—The 32nd annual meeting of the Presbyterial was held in First Church, Regina, on the afternoon and evening of January 30th. The theme was ''The Challenge of Peace''—''Lift up your eyes, and look on the fields; for they are white already to harvest.'' Mrs. Stewart of Broadview and Mrs. Leslie of Regina led in the opening devotional exercises. In her opening remarks the President, Mrs. E. V. Wahn, made a special plea for the further support of the Peace Thanksgiving Fund, the Presbyterial not yet having reached its quota. After the Secretaries gave their reports Miss Ruby Walker, deaconess, led in a discussion, stressing particularly the need of welcoming strangers, visiting the sick in hospitals and at home, and doing the follow-up work necessary in all cases. The Rev. N. D. Kennedy told of some problems and some results of watchful visiting. Miss Sheila Knowles, Chief Camper at Buena Vista last July, gave a glowing report of the camp, Miss Dorothy McCauley spoke of her week at Saskatoon Summer School, and Miss Anne McColl reported on the Young Women's Conference in Toronto last May. All three spoke of the benefit derived and expressed their appreciation of the privilege afforded them. The Presbyterial had again exceeded its allocation and interest in missions and missionary effort seemed to be increasing. A new Senior Associate Society at Moosomin was reported. Choruses by about 25 boys and girls of the three Regina churches, under the direction of Miss Walker, were much enjoyed, as were those by C.G.I.T. girls of these churches, directed by Miss Anne McColl and Miss Walker. The Rev. E. S. Mackay of Saskatoon gave the address in the evening, pointing out that where essential missionary activity was lacking true Christianity would not be found. The aim of the members of the Society should be to have the whole congregation vibrant with enthusiasm for missions; unless a church was missionary, he said, it was not following the true purpose of Christ's teaching. Special mention was made of the absence, because of an accident, of the Provincial President, Mrs. J. A. Sinclair. Mrs. Tanner, Provincial Corresponding Secretary, was also abent, because of her husband's illness. Messages of regret at the absence of several other faithful members were sent. The Rev. N. D. Kennedy installed the new officers, impressing on them and others present the responsibilities of the work.

Saskatoon Presbyterial—At the January meeting of St. Andrew's Auxiliary, Saskatoon, Mrs. E. S. Mackay gave a most interesting paper on the first chapter of the study book, *Think* *of Africa*, reminding members of the prominent place Africa had had in international affairs of recent years, and emphasizing the necessity of learning more about this great continent that we may understand better the problems and opportunities confronting those who take the Gospel message to her peoples.

In February, Mrs. A. G. **Sinclair** introduced the subject, ''**Early Messengers** to Africa'', and also taking part were Miss H. A. Manders and Mrs. A. P. Kerns. Each in turn paid tribute to the life and work of three pioneer missionaries to Africa, Robert Moffat, David Livingstone, and Alexander Mackay, who were ''vagabonds of Christ, leaving their little trails on the map of His African Kingdom''. Mrs. M. Jackson led in the devotional service.

Treasurer's Statement

January and February, 1946

RECEIPTS:

En Avant Bible Class, Knox Church, Toronto, ''Mrs. Mackay and Miss Goodwill in British Guiana''	$ 20.00
Government Grant, Birtle Indian School	4,615.29
Government Grant, Cecilia Jeffrey Indian School	6,399.45
A Friend, ''St. Margaret's Centre''	50.00
A Friend	100.00
A Friend of Peterborough Presbyterial, ''St. Margaret's Girls' Centre and Christian Literature''	50.00
Toronto Presbytery, ''St. Margaret's Girls' Centre''	250.00
Dixie Presbyterian Church, ''St. Margaret's Girls' Centre''	23.00
Chinese Bible Class, ''Mrs. Gehman's Work''	7.00
Innerkip W.M.S., ''Miss Scott's Work''	10.00
Transferred from Special Fund of Birtle Indian School	2,191.75
Transferred from Legacy for Electrical Equipment, Bhil Field, India	500.00
Transferred from Legacy for Pumping System for Jhansi Field, India	1,000.00
PROVINCIAL GIVINGS:	
Quebec	375.00
Ontario	2,000.00
	$17,591.49

DISBURSEMENTS:

Hospitals:	
Rocky Mountain House	$ 450.00
Weirdale	20.00
Chinese in Canada	1,751.50
Indian Schools:	
Birtle	316.64
Birtle Government Grant	4,338.63
Cecilia Jeffrey	324.98
Cecilia Jeffrey Government Grant	5,252.59
Mistawasis	140.00
Saskatoon Residence	150.00
Supplies	1,875.17
India:	
Bhil Field	378.30
Jhansi Field	330.00
British Guiana	2,480.05
China	1,938.20
Publications	1,162.82
Deaconesses	2,544.08
Organizations	1,971.05
Children's Centres, Montreal, Vancouver	736.84
Exchange	112.02
Life Membership	37.76
Deputation	49.66
Christian Literature	812.50
Missionaries' Expenses	2,067.50
St. Margaret's Girls' Centre	1,307.74
Insurance	65.13
Grants	8,932.50
Rehabilitation Committee	200.00
Administration	1,826.34
	$41,572.00

RESERVE FUNDS:

RECEIPTS:

Legacy Fund—	
Estate of Miss Daisy Grant, through Orillia Auxiliary, "Building Church in British Guiana"	$ 300.00
Estate of Jessie Allan, Toronto	816.02
Estate of Mrs. Bessie Hopkins, through Fairview Auxiliary, Vancouver, "Building Church in British Guiana"	752.73
Estate of Robert Garroch, through Kirkwall Auxiliary	377.25
Interest	53.47
Payment on Toronto House	25.00
Pension Fund—	
Interest	504.34
Transferred from General Fund	1,000.00
Sustaining Fund—	
Interest	211.25
Special Fund—	
Interest	200.50
Overseas Fund—	
Interest	136.50
Peace Thanksgiving Fund—	
Ontario	964.69
Quebec	353.50
Manitoba	35.00
Alberta	56.00
British Columbia	49.00
	$5,835.25

DISBURSEMENTS:

Special Fund—	
Transferred to General Fund for Birtle Indian School	$2,191.75
Legacy Fund—	
Pumping System, Jhansi Field, India	1,000.00
Electrical Equipment, Bhil Field, India	500.00
	$3,691.75

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

I met a little group of teachers recently from the Gold Coast. All of them have come from Christian colleges—men of vivid minds and the true African warmth and spontaneity. They are studying in London for two years on scholarships given by the Colonial Development and Welfare Fund.

One of their number was taken to see the Church of Scotland Assembly Hall. He asked to be allowed to stand at the Moderator's desk. "You'll need to make a speech if you stand there," Mr. Murray said to him.

"Yes, I will. I'll thank the people of Scotland for sharing the gift of the Gospel and the Church with us." And, looking round the empty building, he paid his debt of gratitude in humble glowing sentences for all that had meant life to him and to many of his people. And all Africa seemed to be speaking to all Scotland in his words. —*Life and Work.*

FOR LANTERN SLIDES APPLY TO:

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British Columbia.—Mrs. A. Barry, 530 E. 8th Ave., Vancouver.
Manitoba.—Mrs. D. Duncan, 830 6th St., Brandon, Man.
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CHRISTIAN WORLD FACTS 1945-46	.25
DAUGHTER OF AFRICA. By Ruth Isabel Seabury	.70
COPPER IN AFRICA. By T. Cocker Brown	.10
PRACTICAL BOOK ON AFRICA	.40
THE CROSS OVER AFRICA. By Newell S. Booth	.70
THIS IS AFRICA. S. Franklin Mack	.35
AN ADVENTURE IN CHURCH UNION. The Church of Christ in China	.20
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CHURCH BELLS CALLING. Children of Every Land. By Muriel Beaton Patterson	.40
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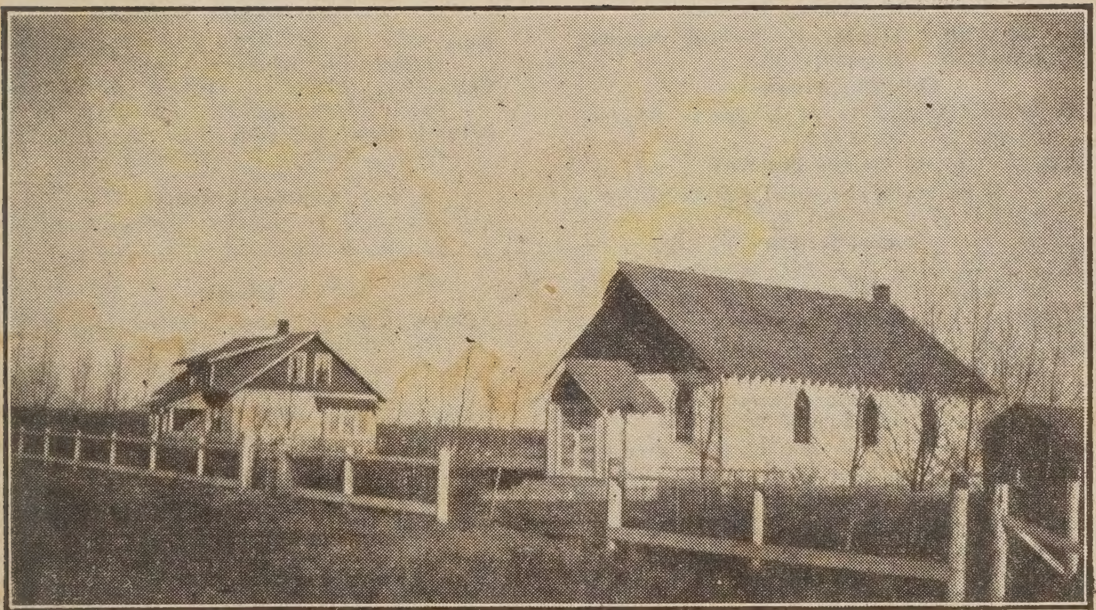
Vol. XXII MAY 1946 No. 5

THE GLAD TIDINGS



Church and Manse at Brownvale, Peace River.
New congregations need churches, many others need new churches.

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of the
Presbyterian Church in Canada
Toronto 1

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Authorized as Second Class Mail, Post Office Department, Ottawa.

The Glad Tidings

Vol. XXII TORONTO, MAY 1946 No. 5

Editorial

New Appointments

Four deaconesses in training have been appointed by our Women's Missionary Society to fields in the West for the summer months. Miss Catherine Watson, who has completed her second year at the Training School, will serve in Saskatoon, under the Presbytery of Saskatoon. Miss Margaret McNaughton will assist in regional and camp work in Saskatchewan, and Miss Helen Grieve will work under the Presbytery of Red Deer. Miss Barbara Isaac will return to Portage la Prairie to continue work she was doing last summer under the Presbytery of Brandon.

Returning to Formosa

Miss Hermanson, Reg.N., formerly of the Formosa staff, who has been superintendent of the Rocky Mountain House Hospital during these last years when our work in Formosa was closed because of war, is returning to China, under the Committee for China Relief, to undertake relief work in Formosa for a year. The term of service may be extended, if her services are still needed by the Committee—and if she is not yet required for our own work there. Our Women's Missionary Society will be responsible for Miss Hermanson's salary during the year, but the China Relief Committee will pay travelling and other expenses. She was to sail from Seattle on April 25th for Shanghai.

When Miss Hermanson left Rocky Mountain House Hospital, Miss McRae was to take charge until June 15th, when the work is being closed, as the municipality expects to take over the hospital.

The Council on the Bhil Feld, meeting in Amkhut on March 5th, appointed Miss Beatrice Scott to evangelistic work in Jobat, including work in Jobat Hospital, and supervision of work in Barwani and Khalghat; and Miss Ellen Douglas to take over Miss Williamson's work in Amkhut and Sardi. Miss Sherrick will supervise work in Toran Mal. Miss Williamson is returning to Canada on furlough.

Dr. R. B. Manikam, Secretary of the National Christian Council of India, in a letter to Mrs. Strachan acknowledging the receipt of $110.00 for Christian Literature, writes: ''We were told that this amount was made up of a number of special gifts. May I request you to please convey our sincere thanks to these donors for their generous gift to our Christian Literature Fund?''

The Corresponding Secretary wishes to thank the Auxiliaries, Senior and Young Women's, for responding so promptly to the request for the names and addresses of this year's officers. This has facilitated the sending out of information to the branches.

Note—The attention of readers is called to the new prices of membership pins, which are given in the notice on the inside back cover of this number.

Concerning Supplies

Owing to war production during the last few years, there has been work for all; therefore, the need for help with clothing, etc., has not been so great in our Dominion. The Auxiliaries that have always been interested in sewing, knitting, quilting, etc. as their share in the supply work are asked not to lessen their interest, as we may be facing lean years. But please note—*this year,* when sending in your supplies in June to your Presbyterial Secretary, *send only what has been asked for by her,* sending anything you have made or gathered together over and above this to the needy countries overseas through your local committee. The National Clothing drive will be held June 17-29. This will help to ensure that no surplus of supplies is sent to our workers this year. Mention of supplies given for the needy in other countries will be made in the report, but no money credit can be given. Further advice and instructions will go out to the Provincial and Presbyterial Secretaries with their new 1946-47 allocation. —*Helen K. McClure.*

For the second National Clothing Collection the Canadian Allied Relief Committee is again asking the women of Canada for all the clothing and bedding we ''can spare, without replacement, for our needy allies in peace as in war''. The collection is being organized, the Committee says, ''as a result of a nation-wide, spontaneous cry from the women of Canada—what can we do to help?''

Foreign Missions Conference

Mrs. Pae, who represented our Women's Missionary Society at the meeting of the Foreign Missions Conference in March, gives some of her impressions of the gathering.

THE 52nd Annual Meeting of the Foreign Missions Conference of North America was held at The Inn, Buck Hill Falls, Penn., March 27th to 29th. The Right Rev. J. H. Arnup of Toronto was Chairman. In ''The Roving Reporter asks about Foreign Missions'' and ''We saw Missions in Action'' subjects of interest to all were ably presented by returned Army and Navy chaplains and a Red Cross worker, who had been setting up Red Cross units for coloured soldiers in the Philippines. Without exception, all paid tribute to what missionaries had done and were continuing to do, at the same time pointing out a need for improvement and change, especially in educational work. All spoke of a need for improved methods of transportation and better equipment and appealed to those at home to make Missions the big enterprise it really is. One chaplain said he had to go to New Guinea to learn about foreign missions. There should be more general recognition of what the Younger Churches are and more credit given to them for what they are doing, and their people should be given a larger place in the work. A plea was made for more co-operative work, as work and responsibility become too great for any one Church.

Dr. E. K. Higdon addressed the meeting on ''The World Mission of the Church To-day.'' The Churches, he said, ''have a solemn responsibility to help lift the world out of destitution and despair. . . . In the Gospel of Christ the Church has the fundamental and final answer to peace on earth and goodwill among men.''

Dr. F. E. Reinartz took as the theme of his address ''The Mandate of the Master''. His message was to ''Hold on to Hope'', because God's Word is sure and He will bring to pass that which He has promised. None who listened could fail to understand the great need for all peoples of the earth to ''hold on'' in spite of all that has happened, strong in the ''hope'' which comes from an ''inner commanding loyalty''. This may happen and that; nevertheless, we go forward.

Dr. C. T. Leber led in a discussion on ''The Promotion of the World Mission of the Church'', in which proposals were presented for Joint Promotion, an Approach to Young People and to Laymen, and Advance through Literacy.

The devotional periods, conducted by Dr. Douglas Horton, who used the new revised version of the New Testament, maintained a high level throughout the sessions and gave those who were present matter for thought for months to come.

Much attention was paid to student work and the necessity for local congregations in all educational centres paying particular attention to these young people was stressed. Not only must the university students be reached and made welcome, but also the thousands training in industry and agriculture.

Twenty-one missionaries were present and representatives of Churches in The Netherlands, Czechoslovakia, Egypt, India, China, Korea, Japan, and the Philippines.

Women's meetings preceded the general sessions, to consider problems facing women in other lands, and ways in which women can help one another. Miss Mary Barger from The Netherlands, speaking of European women, and Dr. Helen Kim, of those in Korea, both stressed, first, the great problem that has arisen because of the break-down of morality during the war and, second, the place of women in the Church. Japanese women had sent a request for help.

A Call For Leaders

DURING the summer of 1946, Church camps and vacation schools will be held all across our Dominion and will be of great help, physically, mentally, and spiritually, to the boys, girls, and young people who attend.

For each of these camps and vacation schools a staff of leaders will be required. Outstanding among the qualifications for leadership are these: Christian faith and character, a love of and ability to co-operate with young people, enjoyment of life in the out-of-doors, and willingness to make adequate preparation for the leadership of study and interest groups. For camps, beside group leaders, there is a great need for specially trained personnel, particularly graduate nurses and swimming instructors (holding a bronze life-saving medal or its equivalent).

Are you ready to recognize the Church's need for leaders for its youth? Are you ready to donate your time and energy for ten days in this cause? If you are, get in touch with your minister or write to the Presbyterian Girls' Work Secretary, Room 809, 100 Adelaide St. W., Toronto 1, Ontario, who will endeavour to see that your application reaches the correct destination.

The youth of your Church need your help.

—*Margaret Webster.*

In Canada and Overseas

AT the opening session of the Board of Missions meeting on March 19th the Chairman, Dr. Robert Johnston of Ottawa, cordially welcomed the Moderator, who spoke to the members of some impressions he had received of the Church's work, especially in the West and in British Guiana. He was greatly encouraged by what he saw of the work in Western Canada. The ministers, many of them young men, were ''facing up to the tremendous needs of the West with a faith, courage, zeal, and optimism'' that thrilled him. ''We have sent out men of a splendid type, but not enough of them,'' he said. Something must be done to get the men needed for the work of the Church. The highlight of his year so far was the trip to British Guiana, on the occasion of the Diamond Jubilee of the founding of the mission. He took part in the formation of the first Presbytery, in the ordination of the first five East Indian ministers, and inducted four into self-supporting charges. The people, he said, have begun to realize this is *their* work. Schools are overcrowded—one of the newer ones overflowed to such an extent that the pupils themselves enlarged it, with poles and a palm-thatched roof. Again Dr. Macgillivray emphasized the need of more missionaries, more buildings, and of conveyances for missionaries.

On Wednesday evening the Rev. Malcolm Ransom, under appointment to China, was presented to the Board. Dr. Johnston assured him that in his work in Yunnan he would have the spiritual and material support of the whole Church. Miss Halliwell, of the graduating class of the Training School, presented by Mrs. Ralston as one who was considering service in British Guiana, was welcomed by the Moderator.

Formosa—The first news from Formosa came from a former missionary, Lieut. Com. Dowie, who had been posted to Formosa for a time; and the Rev. G. W. Mackay had letters, too. According to the latest reports the mission buildings suffered greatly from bombing. Dr. Cameron read a letter, signed by the Moderator and Vice-Moderator of the Synod of the Presbyterian Church of Formosa, sending greetings to the ''mother Church'' and appealing to it to ''come and help''. The Mackay Memorial Hospital in Taihoku as well as the Tamsui boys' and girls' schools were returned to the Formosan Church, although some buildings were still occupied by Chinese soldiers—in the two schools there were 1,400 pupils. The Church now is free to carry on its work, and there is urgent need of missionaries. ''There is an unparalleled opportunity for missionary work in Formosa to-day.''

The Rev. James Dickson was on his way to Formosa as a commissioner of our church, to survey the situation, confer, if possible, with representatives of the English Presbyterian Church, whose work was in South Formosa, and bring back a report. He took with him all the medical supplies he could carry, and nutrition tablets.

Mrs. Inkster told the members Miss Hermanson expected to leave shortly, under the Committee on China Relief, to engage in medical relief work in Formosa.

Manchuria—The Rev. Allan Reoch, who had been released from the Chaplaincy service, was going to North China under the Canadian Committee on China Relief, and hoped to be able to go into Manchuria and send word of the situation there.

India—The Jhansi congregation, which is self-supporting, increased its givings last year by over 60 per cent. Eleven new members were received. In the All-India Sunday School examinations the Jhansi School was first in the Hindi area; it has 225 pupils. District work was carried on from four camps in different parts of the field. In all, 6,000 Gospel portions were sold; for Indian Christian soldiers stationed at Babina these were provided in thirteen different languages. During the Jhansi convention, which a number of these soldiers attended, 1,000 people were present at the Sunday morning service.

The Rev. F. C. and Mrs. Knox of the Bhil Field were in Ireland on their way to Canada on furlough. It was hoped that they and Mr. and Mrs. Toombs of Barwani would be here this summer.

China—Through the Board of Missions $2,400 was given for work in China, $1,000 of it by the Women's Missionary Society, Eastern Division; $800 was for mission work in Yunnan. The same amount is to be given this year, and $2,000 towards rehabilitation. The Rev. J. C. E. and Mrs. Andrews, preparing for work in China, are studying Chinese at Yale.

Chinese in Canada—Besides the fourteen workers, eight of them Chinese, there are many voluntary workers, who are doing ''a most helpful and telling work''. Special visiting was done on Chinese families, by Miss Ruby Walker through Saskatchewan, and by the Rev. M. F. Leung of Victoria in cities across Canada. About 150 children attended our kindergartens, 316 the Sunday Schools, 100 Daily Vacation Bible Schools, and 157 the Chinese Schools. The Vancouver and Toronto Sunday Schools were larger than ever before. Membership of a new Boys' Christian Service Brigade in Vancouver grew from 13 to 25. Young men and women, trained in the church, are becoming leaders. The congregations are taking more financial responsibility for their work. Vancouver and Victoria each gave $200 towards the stipend, and this year will pay $400; they went over their Budget allocations, Vancouver giving $521 and Victoria $204; Montreal and Toronto both gave to the stipend and to the Budget. In Montreal a site had been secured for a new church, and over $5,000 already promised by the Chinese. The Rev. Paul Chan and Mrs. Louie are canvassing for the building fund, at the same time visiting Chinese who cannot ordinarily hear the Gospel message in their own language.

French Work—The Rev. J. A. Smith is doing a very fine work in Montreal, building up a splendid congregation at St. Luc's, the Rev. C. Ritchie Bell reported. In February he opened a promising work in Granby, with 52 present at the first service. Services were held in a rented hall, our Society helping with the expenses. Mr. Giguère was continuing his mission work in Montreal. Work at Fontenelle had been closed.

Women's Missionary Society, Eastern Division.—Mrs. Tucker reported an encouraging year, with more Auxiliaries and members, and larger givings in every Presbyterial, more subscribers to *The Presbyterian Message,* and a greater circulation of missionary literature. Miss Sara Cameron is serving under their Board in British Guiana. They contributed for the training and support of deaconesses and work on the field, towards the library of the Theological College, for travel and other expenses, and gave $500 for the furnishing of two churches, and the annual bursary to help educate an East Indian girl. For Dr. Quinn's work at Jobat Hospital $500 was given, and the usual grant went to the Training School in the New Hebrides. There was marked progress in home mission work, and Miss Fraser, port worker at Halifax, reported ''the busiest and happiest year yet''.

Rehabilitation—In the work organized by the Rev. H. R. Pickup much had been accomplished, in spite of delay in releasing information about returned service men and women. Names of Presbyterians were sent to ministers; and, as a result, a good many were coming into the Church, and more were attending services. In some cases, ministers learned of Presbyterians in their districts of whom they had not known. Help was also given to many men and women in various problems facing them on their return. Already 10,000 women and 6,000 children had arrived in Canada, and many more were expected. Miss Fraser sent names from Halifax, to Mr. Pickup, to send on to ministers and Welcome and Welfare Secretaries, who would visit the newcomers in the name of the Church and try to interest them in its activities.

Visual Education—One new set, ''In the Land of El Dorado,'' was prepared, on British Guiana. The sets, ''Pioneer Work in the New North'' and ''From Ocean to Ocean'' were being revised, and sets prepared on work in the Peace River district, on Indian work, and on Chinese work in Canada, with a children's set on work at Val d'Or. The number of showings increased by 73, the 1945 total being 511.

Through the Synods—In the Maritimes some improvement was noted, but at least 25 ministers were urgently needed. In New Brunswick the Church owed much to Dr. Baird, for supplying vacant charges and supervising mission fields. In Ontario new work was opened in the Kingsway, west of Toronto, and in the east of the city, and in a new district in Sudbury. Marked progress was reported at Kirkland Lake and at Geraldton; the former congregation gave $1,200 to the stipend, $400 more than in 1944, and became an augmented charge, and the latter expected to be self-supporting by the end of 1946. Tribute was paid to the work being done by Miss Read at Cochrane. Brandon Presbytery exceeded its budget allocation, almost doubling what it gave six years ago. In Saskatchewan, because of the shortage of men, ministers had to travel very long distances and, in some cases, care for several congregations. Young ministers that the Board had sent out were performing an almost superhuman task, the Rev. M. S. Blackburn said. In connection with the Advance, he urged that a great effort be made in every congregation to enlist young men in the service of the Church. In Alberta conditions were considerably better than for some time. Several charges had become self-supporting and several mission fields, augmented charges; but with no supply some had declined. A new spirit was evident in British Columbia, Mr. Smith said. The Synod was indebted to older ministers who continued to serve when men were so badly needed. The work having been consolidated, the Presbyteries were planning much needed extension work, in connection with established congregations.

Lifting Our Eyes to the Hills

On her way back to India, Miss Ellen Douglas wrote out for us the closing message she had given to the British Columbia Provincial Society a year ago, and sent it from Amkhut.

A FAMILIAR sight to those of us who seek refuge from the heat of the plains in the Himalayan hills is that of the coolie labouring up a steep slope under a tremendous load. With bent head, conscious only of the burden on his back, the heat, and the stones under his feet, and quite oblivious to the grandeur of the scene around him, he goes on, each step an effort. But the time comes when the coolie must pause in his journey. A convenient rock jutting out from the hillside offers a resting-place for his load, so he turns to put his burden down and rest his aching head and back. In doing so, he faces the direction from which he has come. Away down in the valley he sees his village, with the thin spirals of smoke rising in the still, hot air. But his eyes lift, and soon he becomes aware of the long range of mountains, the everlasting hills, the snow-capped peaks. As he looks, a cool breeze sweeps over him and he knows something of the beauty and the peace and the coolness in his own soul. Refreshed, he bends again to his burden, adjusts the weight on his forehead and shoulders, and carries on. He must carry on, if he is to receive his small wage at the top of the hill, but as he goes he has within him the vision of the hills, and the way is made easier.

I have been reminded of this picture while at home on furlough. Sometimes amid the duties and the problems on the mission field we become burdened. When the harvest is plenteous and the labourers few, when the rulers of the darkness of this world seem to be winning out in the battle for the souls of our friends, when poverty and famine and hunger and ills of body and soul are the constant lot of those among whom we live, we cannot but feel a little of the burden.

How blessed it is then to rest for a while and to be refreshed by a furlough! Like the coolie, who in laying down his load had to turn and so face the direction from which he came and see his own native village down in the valley, so I have looked back. And the picture, seen from a distance, has changed. The dust and dirt and heat of the village are forgotten as the eyes lift to the everlasting hills above, and it is seen as a small part of a wide and wonderfully beautiful picture, the painter of which is God. To see it thus is to see it in proper perspective—to see our Bhil Church as a part of the Church of Christ in India, as a part of the body of Christ, the Church which extends throughout the whole earth. With the realization that God's Spirit is working, that there are peaks in the spiritual experience of His Church in the islands of the Pacific, in China, and elsewhere, there comes to us fresh courage, fresh faith, fresh vision, and, being renewed, we can go on.

It is possible, too, for those at home to become burdened. Sometimes our very zeal for our missionary society becomes a burden as we think of the immediate problems in our own group or Presbyterial or Provincial. With heads bent under this load we are most conscious of its weight, and the strain, and the pebbles under our feet. And what for us might the pebbles be—only little things to be sure, but so trying to bare and weary feet? Might they not be the criticisms, the unkind things that we say thoughtlessly and needlessly, which are heard in India as well as in Canada?

In lifting our eyes then to the hills, and in seeing ourselves, the work of our Society, our Church, as a part of God's great plan, there is rest. In being still and knowing that He is God, the Master Workman, there is peace and refreshing. Should we not all take fresh courage then as we bend again to our burdens, for another year, another term of service? Having our minds filled with the vision of His purposes and plans, not feeling the pebbles, and trying to clear them from the pathway for those who travel with us, let us determine to finish the course set before us.

Glad to be at Work in India Again

Miss Ellen Douglas writes of her return to India

WHEN the wire came from Mrs. Pae asking if I could be ready to sail in about a week's time, my first thought was, "I could be ready to-morrow." I was ready in spirit long ago, and it seemed an age before papers and passage and all things necessary for travelling during these disturbed days were in order. The Christmas season had been delightful, with the family all together for the first time in nine years. That being over, and such a pleasant memory to carry with me, I was eager to return to the work to which I felt I had been called. Having only a few days for farewells and last minute jobs made leaving home easier and, before I could realize it, I was on the *Marine Angel*, steaming out of Seattle for Calcutta.

The *Marine Angel* was a troop ship going out to bring home American soldiers from India. There were only 37 passengers on board, of whom 15 were children. About 15 of the others were missionaries, 8 of them Canadians, and the fellowship of the missionary group made the days enjoyable. The trip was longer than expected. Rough seas almost all the way to Singapore hindered our speed, and how the almost empty ship rolled! Then in Singapore we were delayed in the harbour two days waiting for a tanker to come out and give us oil. But the strangest delay came when we were only a comparatively few miles from Calcutta. On Sunday night it was announced we would dock the following morning. So, eager to catch a glimpse of India, we rose early and went on deck but, instead of palm trees against a vivid sky, we saw fog as thick as any Vancouver could produce. Word went round that we could not go forward in this as the Hooghly River, on which Calcutta is situated, is difficult to navigate, and there are sand bars which must be crossed only in daylight when the tide is full. At the time we should have been moving the fog was still dense, so we were told we would have to wait until Tuesday. Never doubting but what we would get on on Tuesday, we rose again next morning expecting to leave the ship by noon, but again we were disappointed. Fog was just as dense and we were forced to wait another day. Wednesday dawned bright and clear, like a real Indian day should be, and very gladly we set off. As the tide was an hour later every day, it was evening before we reached the city. There we were faced with one more delay. It was announced that there had been serious rioting for the last few days and that we would not be allowed to disembark until Thursday morning, when we would be taken under military escort to a safe place in the city. Then we began to understand what we had not understood before, why God had allowed us to be delayed so long by the fog. All things had certainly worked out together for our good, and how thankful we were! It would have been very difficult and dangerous to arrive in the midst of riots and, as it was, we were kept safely out of the way, at the expense of the shipping company.

The trouble had subsided pretty well when we reached the city. The soldiers who were brought up to the boat before we left were stoned and about 20 needed medical attention, but we saw nothing more than the destruction in the streets and shops. As the train service had been disrupted, it was several days before we were able to get on our way to our stations for the last lap of the journey.

So many Canadians and Americans have visited India during these war years, yet so few have any desire to return to it. What a difference it makes when you feel this is the place God wants you to be, these are your people and here you belong! The station platform of Dohad with its two white faces among all the brown ones was a welcome sight indeed. How good, too, to see friends from Amkhut and Jobat and to experience once more the hospitality and good fellowship of our Irish Presbyterian neighbours, the Rev. Mr. and Mrs. Lewis! But what was rather a surprise was to find how welcome were even the dusty, narrow bazaar lanes with the old familiar sounds and smells. The jungle, already becoming dry and brown in the approaching hot days, with the flame of the forest a riot of colour on the hills, was, oh, so welcome. Happiest sight of all, however, was the Amkhut valley, the mission compound nestling between the hills and the river, the innumerable brown-faced boys and girls on hand as usual to welcome back their Canadian friends with garlands and *such* smiles.

The week after my arrival the annual *mela* was held in Amkhut. Christians from all the mission stations gathered for six days of spiritual food and fellowship. What a joy it was to meet again friends whom I had not seen for many months! Children had grown up during that time and quite a number of the older ones had gone away to High School or to war service. Some of the older friends, too, were missing. I could not recall a *mela* without Dr. Buchanan and Naku Padre, but both these grand men had gone on to their rest and reward. How encouraging it was, though, to see the son of Naku, Musa Padre, guiding the affairs of Presbytery so very capably! Yes, the older ones are passing on, but almost every woman at the *mela* had a baby in her arms. From these arms and from our Christian homes new leaders are coming forward. What a privilege to share in the moulding and preparing of their lives for service! What a joy just to be His, no matter where we are, to know that we are walking in His will, ready for whatever service He may ask of us, be it on the mission field, on the home front, or in the secret place of prayer!

Advancing in Kienshui, Yunnan

From a letter from Mrs. Gehman (February 26)

WE seem to be settling down into a routine and life is becoming more commonplace. Still from day to day we are seeing a new way of life, customs strange to us who come from north China. I've been spending at least five hours a day on this most difficult of languages and was overjoyed the other day when several women told me I was speaking much better than when I first came to Kienshui. Of course, there is still plenty of room for improvement and will be for a long time to come. Also I am keeping an *amah* busy sewing by hand for the hospital. She always asks the English name of what she is sewing and what it is to be used for and goes away repeating the name over and over to herself.

We were invited to two Middle School plays. The stage was beautifully set and the acting unique. The plays were so full of tragedy they became comedy. During the Chinese New Year new door gods, some fierce, some placid, were pasted on doors and long incense sticks burned slowly on either side. The people put on their new clothes and went out visiting. Our evangelists took advantage of this time to hold special meetings, which were very well attended. The children enjoyed their firecrackers. One day we heard much commotion in the compound and went out to investigate. A huge dragon made of painted cloth carried by thirteen men was being made to wriggle snake-fashion while the head tried to catch a red ball rotating in front of it, to the beating of a drum and the clanging of irons.

Last Friday night we were awakened about three a.m. by loud voices and much talking. It was Mr. Coonradt calling to us in Chinese and English. Miss Watkins, who was in the next room, thought he said the church was on fire, so we lost no time getting dressed and out to see what was happening, but were relieved to find the church intact. All too close, however, there was a great red glow in the sky. Crowds were yelling and people standing on roofs were clearly silhouetted against the flames and showers of sparks bursting into the sky. We went back to our rooms, packed our things quickly, and then went out to watch. For once we were glad to have flooded rice paddies on three sides of our compound. We had been fearing the innumerable anopheles mosquitoes these same paddies would bring forth in hot weather. As the wind was in our favour, the fire didn't come our way. To check it, the soldiers threw sand and tore down nearby houses.

The next morning I spoke for the first time in Chinese in our student conference. They said they understood, but I may find out later they were just being polite; however, our two ministers enlarged upon my talk on two successive Sundays.

At the beginning of this week Dr. Helen Mackenzie and her sister, the nurse, Miss Irene Watkins and I moved to the Public Health Centre, just across the rice paddy from our own compound. We are now living on the second floor of what used to be a United States Army hospital. Here we have lovely gardens and a gorgeous view of mountain sunrises and sunsets. Just over the wall peach trees are in bloom. The lower floor is being used as a maternity ward by the local public health doctor, who actually is only a laboratory technician, while his wife is a midwife. It is grand having the Australian girls here after a month of being the only foreigner in Kienshui. During that time Julia Tuan, my language teacher, proved a very good friend and companion. She is very attractive and vivacious, and an excellent teacher. She was gloriously saved a year ago while ill in a mission hospital and loves to tell the people we meet to come to church and listen to the Gospel. We are very happy that so many, rich and poor, officials, teachers, soldiers, are coming to listen and we pray that we may be able to present Jesus in such a way that they will be led to accept Him as their Saviour. So far we haven't had enough benches to seat those who come. Paul Woo, one of our evangelists, is a very good singer and conducts the singing very well. I'm sure a newcomer wouldn't realize that we are just beginning our service here. We are planning, too, to have a school for children who cannot go on to high school, especially girls whom we hope to train in our hospital later. We've just received another carload of drugs and hospital equipment. As our electrical equipment is being set up and carpenters are busy making hospital furniture, probably the hospital will open before too long.

Great God of Hope, how green Thy trees,
How calm each several star.
Renew us; make us fresh as these,
Calm as those are.
For what can dim his hope who sees,
Though faintly and afar,
The power that kindles green in trees,
And light in star? —Amy Carmichael.

THE PRESBYTERIAN ADVANCE FOR CHRIST— AND PEACE THANK-OFFERING

The Thank-offering — And The Future

By the Rev. Wilfred F. Butcher

A YOUNG Layman: "This Advance is the sort of thing that a lot of us have been looking for in the Church. We were a little bored with its traditionalism; but we know that it 'has the goods', and we want to see it come to life."

A Minister: "Yes, it is a most encouraging thing in the life of the Church. And it has been grand to see the Presbyteries and congregations responding so loyally to the Thank-offering. I've heard of a number of congregations which, like our own, Pete, are determined to exceed their allocations as much as possible. I'm no longer anxious about the Thank-offering, but I am a little worried about the Advance."

Pete: "What do you mean, Padre?"

Minister: "Well, you see, the Thank-offering is really only one phase of the advance of the Church. The fact that our people give with gratitude and loyalty, generously, is a great thing in itself. And their gifts are intended to equip the Church, in a financial way, for its work in the coming years. But it needs a lot more than financial equipment."

Pete: "You bet it does. I begin to see your meaning. You are talking about its tremendous need for more ministers of the right type."

Minister: "Yes, and not only for ministers, but also for elders and other lay leaders. Some of my friends feel that this question of the eldership is the crux of the whole question, and that, given more Christian conviction and genuine responsibility about the spiritual aspect of their work on the part of elders, the Church cannot help but go forward."

Pete: "That's about right. But it's not the whole truth. We need to be training future elders, and we'll do that best by getting them active in the Church's work in a responsible way. And we need to enlist a lot of the younger women, to help with the Sunday Schools, the Women's Missionary Society, and other organizations, as well as to train as deaconesses and missionaries. That should mean that the younger people are learning about more than the Church's business; they are also learning about its teaching, its purpose, and its faith.

Minister: ''You've hit it. Particularly about the faith. The Church will never advance in any real sense till all its members and its ministers get more excited about their convictions, until doctrine matters more and is seen as having great relevance to life. That's what I meant when I said that I was anxious about the Advance. Will the Church, in its planning and its acting, really use the occasion of the Thank-offering to begin a genuine advance? That will depend upon the sense of responsibility of all the members and ministers, as that onward movement can only be given real effect in congregations and Presbyteries. The whole question lies with them, not with Boards and Committees and Secretaries at Toronto, nor even with the General Assembly.''

Advance With Our Deaconesses

By Miss Elsie Mathieson

''I HAVE just been talking to a young woman whose lovely baby was baptized this morning,'' writes a western member. ''The father united with the Church three weeks ago.'' It was the story of the wise counsel of a deaconess to two young people who had drifted from the Church, but who were brought back through the concern of the mother that her child should be baptized. It was to the deaconess she had turned for help. What her help meant to that home and church is apparent. In the same congregation there is a new teacher in the Sunday School. She had been taken ill and sent to hospital. One day a young woman came to her bedside and said, ''I see by the Hospital Register that you are a Presbyterian; so am I, and I thought we might enjoy a little chat together.'' Her little chat with the deaconess was the beginning of a friendship and of her return to the worship and fellowship of the church of her childhood.

When we consider the constant flow of young people from little home churches to the great cities, and the fatal ease with which one can allow Sunday after Sunday to pass without making a new beginning in a strange church, we realize the value of the deaconess as visitor in reclaiming lives for Christ and His service. Visiting is equally fruitful in drawing into the Church those who were from the beginning outside. After giving numerous examples of individuals and families thus won, one writes: ''Is visiting worth while? That question will some day be answered by thousands who are in the Kingdom because some one guided by God's Spirit went to those He knew would be His for time and eternity.''

During the war the city deaconess spent much time in calling on a moving population. ''Perhaps she often felt discouraged, but now she finds it was all so worth while, for now many have found a permanent home, and because of the welcome they received they are finding their way to a church.'' Every field has some group to whom the deaconess is a welcome visitor—young people who have gone to the city for work or education, families crowding into new districts about industrial plants, British war brides learning the strange ways of a new land, the lonely in sparsely settled areas, and everywhere the sick, the lonely, the aged, the bereaved. In Quebec a special group are the English-speaking Protestant brides of French-Canadian Roman Catholic service men. Our deaconess writes: ''I have been visiting wives of service men, Protestant girls living in French-Canadian homes where not a word of English is spoken. Many of these girls are strong in their faith and show determination to attend their own churches; but some for reasons of loneliness, strange ways in a strange land, and lack of character are taking the easy way out by accepting the religion of their husbands. In many cases these wives, after their husbands are demobilized, will be living in the sparsely settled French rural districts, where their problem will be more acute. . . . A great deal more could be done toward keeping these new Canadians in our church.'' In Quebec, too, there is a group to whom we owe a special loyalty. ''Throughout the province there are fairly large towns which, in former years, had well-established Presbyterian Churches. But to-day they are closed for either or both the following reasons: (1) diminishing Protestant population, or (2) inability to obtain a minister. The Presbyterian Church in Canada still owes these people a debt of gratitude for what they have done in the past. As Deaconess-at-large in this Presbytery I will try to contact some of these groups during the summer.'' If our Church has been in retreat, it is time to change our ways. We must advance.

Two Toronto deaconesses spend their entire time among those who have ventured forth among ''new men, strange faces, other minds''—and other laws and language. They are Mrs. Fesenko, wife of the minister of the Ukrainian Church, and Mrs. Steinmetz, wife of the minister of the Hungarian Church. ''Imagine'', says Mrs. Fesenko, ''the forebodings of a Ukrainian family, with no friends and an uncertain future, disembarking at Halifax, where all is strange and every one speaks a strange language. But fears are dispelled—for the time being, at least. A friendly young lady solves all their difficulties and sees them off to Toronto, their new home. In Toronto they will be as helpless and hopeless as in Halifax. But Mrs. Fesenko has had notice of their arrival. Picture their relief when they are met by a Canadian who knows all about them and can speak their language. This work of the Church was the beginning in building up the loyalty among the Ukrainians that resulted in 40,000 volunteers ready to serve and to die for their adopted country.'' Times of distress will come even in this land of promised plenty, and there is a danger of bitterness and resentment. Family difficulties arise, and sympathetic guidance is needed. A friendly visit from the deaconess, with a little help and the message of the Church, restores hope and relieves the tension.

Mrs. Steinmetz' motto seems to be ''Be prepared to serve always''—and in any capacity! For the congregation are as yet very dependent on the minister and the deaconess. Much devoted labour has been bestowed on the training of leaders, but in many cases those trained have moved to other parts of the city and have joined Canadian churches in their district. This is desirable, but once more the gaps have to be filled in Sunday School, Choir, Women's Association, or other organization. But with all the activities, work with the individual takes first place, especially in these days of gloomy news from the home land, when many long for comfort and sympathy. Word comes of the illness or death or starvation or imprisonment of dear ones, and, in the last year, of young and old men driven to unknown parts of Russia for slave labour. The Red Cross is not permitted to seek for them, and there is much sorrow and anxiety. To all the deaconess must go with Christian comfort and hope.

The Presbyterian women in nine Toronto hospitals are visited regularly. ''To all—the happy, the trusting, the afraid, the bitter, and the indifferent—your deaconess seeks to bring cheer and comfort from His Word. In work among sick folk religious denominations matter very little, and there is a great desire to visit every patient if time would only permit. Last Monday I found it very difficult to get away from one ward in the General, in which almost every patient seemed to want just a word. Needless to say, I just stayed. Lately there is a growing interest in the things of the spirit.'' Though much of this work cannot be followed up and may appear fruitless, the very doing of it is an important part of the Church's witness to the love of God. Perhaps it is one of those secret things with which the Father is best pleased. Our deaconess sees each Presbyterian girl in the Mercer Reformatory by herself every four weeks. ''A great problem is the future of these unfortunate girls. So many have no homes; others have so-called homes, where they go back to the same life as before, and often they are back in the Mercer again. Let us pray that in some way means will be provided for a home, a supervised Christian home, for these girls, by our own Presbyterian Church.''

At the Weston Sanatorium, where patients remain for long periods of time, sometimes years, a very interesting work is carried on by a Toronto deaconess in addition to her congregational activities. The older patients are glad to receive the *Glad Tidings,* the *Presbyterian Record,* and *Every Day,* and a Bible Study group are entering more fully into the teachings of Christ. At the request of the nurses a Sunday School was started. Some of the children had been admitted to hospital before the Sunday School age; others, who had spent two or three years there, had forgotten a good deal of what they had been taught. They have asked for Bibles of their own and have learned to love the Bible stories. The older girls would like to form a Canadian Girls in Training group.

Much of deaconess's work is done through the various organizations —Sunday School, Women's Missionary Society, Young People's Society, Mission Band, C.G.I.T., etc. The value of the work among the young is unchallenged. In building the Church of to-morrow it is strengthening the Church of to-day, for many parents unite with a congregation as a result of the interest shown in their children. A deaconess visiting a Sunday School in which she had worked for a number of years found that the Superintendent and all fourteen teachers had been raised in that same school. A deaconess at present taking a minister's place in Northern Ontario writes: ''It seems to me that the Presbyterian Church has lost countless opportunities in the North. We have been too slow, and consequently our church people are no longer church people or have joined another communion. People are moving back to the North. If they are to be won back to the Church much work will have to be done. Sometimes our only hope is with the children. I should like to see our Church have some camp life for girls in the North, where distances are so great that inter-church activities are impossible.'' . . . If that does not make us think, and act, what will? A like challenge comes from Val d'Or, where the population falls into three groups—French Canadian, Anglo-Saxon (a minority), and New Canadian. ''The New Canadians are mostly Protestant, but their faith means little to them; and the Anglo-Saxons are much the same. If the Church exercised any influence over them before they came to this community, most of that influence is lost before they have been here long. But, although it is difficult to reach adult Protestants, the opposite is true of their children. Sunday School, Mission Band, Explorers, Canadian Girls In Training, Vacation Bible School, and Girls' Camp are all well attended. What a wonderful thing it would be if we could have here a social club under Christian leadership where hobbies, games, good books, and other worthwhile and constructive pursuits might be enjoyed!''

Strengthening existing organizations and forming new ones is an important part of deaconess work. What it means to a congregation is expressed in these words by an appreciative member: ''Picture the church without a Mission Band, no girls' work, a weak and almost depleted Y.P.S., and a Sunday School needing new blood and building up. Then comes the deaconess, and, with her, the encouragement and leadership that stirs up the latent gifts in the naturally shy yet capable worker, and life begins to throb again.''

Sometimes the work is on a wider scale. It may cover a Presbytery. A deaconess-at-large tells us how one goes about such an undertaking. ''The first task is to become acquainted with the existing work and organizations in the entire Presbytery. For this, friendly visits in the homes of the people and an interest in their daily lives are as necessary as the meetings with organizations and their executives and with Sunday School teachers. The next step is to make the existing organizations healthy and strong, able not only to help themselves but to help others not so well acquainted with the work. So the deaconess settles down for a longer period in each community and begins a more concentrated training of the leaders and members. Many of our isolated communities have no traditional church background. Some of the people have grown up with very little experience in worship and have no idea of how to arrange a service of worship. Without worship the Church and its organizations cannot live. The deaconess must first, therefore, give forth the message of salvation that the Holy Spirit may do His work of re-creation. Then she must train the individual or organization to use the spiritual resources that will sustain and strengthen Christian character and missionary interest. She must help them to distinguish what is of the Church from what is not of the Church. Where a consecrated leader is giving forth the message of Christ and instructing Mission Band or Sunday School in the faith, there the Church is at work. Where a thriving organization of twenty-five women raise one thousand dollars a year but do not understand the message of the Bible or the reason for missionary work, there the Church is not at work.

''When the existing organizations are fairly well established, a survey is made with a view to forming new Sunday Schools, Mission Bands, Girls' Groups, and Women's organizations. The deaconess selects leaders, organizes the groups, and then assists the leaders until the organizations are strong. She is ready to help and to share responsibility, but she is determined that others shall lead.''

What a great thing it would be for Canada and for the Church if our deaconess work were multiplied many times! Let it be a part of our ''Advance'' to see that it is.

The Presbyterian Missionary and Deaconess Training School

By Mrs. G. D. Ralston, Principal

As one reviews the history of the Presbyterian Missionary and Deaconess Training School one realizes the great debt which our Church owes to the foresight and inspiration of those women who were given a vision of the contribution trained young women might make towards the advancement of the work of the Church. These devoted pioneers saw the need for a training centre, and this led to the establishment in 1897 of the Ewart Training Home, where young women might be prepared for work as missionaries overseas. It was not long before its scope was extended to provide also for the training of women to serve as deaconesses and home missionaries in Canada; thus it became the Presbyterian Missionary and Deaconess Training Home. By the action of the General Assembly in 1941 the name was changed to ''Presbyterian Missionary and Deaconess Training School''.

This School is under the control of the General Assembly of the Presbyterian Church in Canada and is governed by a Board of Management appointed by the Assembly. It is the only institution in Canada under our Church for preparing young women for full-time Christian service at home and abroad.

The School is situated in the University section of the city of Toronto, at 156 St. George Street. To-day its students come from nearly every province of the Dominion, from British Columbia in the West to Prince Edward Island in the East. Its graduates are at work not only in Canada—as congregational deaconesses performing secretarial duties, visiting the sick, and providing leadership in children's and young people's activities; as deaconesses at large in Presbyteries and workers on home mission fields; as directors of religious education; as port workers in Christian social service—but also as missionaries in overseas countries, teachers, nurses, and evangelists.

Interested friends, prospective students and others have asked: What kind of students attend this school? What are the age limits? May a deaconess marry? What academic standards are required for entrance? What courses are offered? What is the cost of training? What are the needs of the School?

The students have been characterized by high ideals, by sincere Christian character, and by thorough consecration. They have come from homes with a Christian background, believing that they have been called to full-time service as trained workers in the Church. They have come to the School expecting to be fitted for the work of their chosen calling.

Every applicant must submit a satisfactory health report from her family physician; must have Senior matriculation standing, or the equivalent; and must be under thirty-five years of age. No fees are charged for the course, but all students are required to live in residence. Living in a Christian atmosphere is considered a most important part of the training. A general three-year course is offered, leading to the School diploma. In addition, courses for volunteer workers may be arranged. In the third year, special training and instruction is given according to the need of the work the student expects to do.

For forty-nine years this School has been in operation. In this period many graduates have gone forth in His name, but many more are needed. The demand for trained service to-day is insistent and exacting. The needs of the work require intellectual adequacy, practical ability, social awareness, personal devotion and consecration. The life in the School and the courses of study are designed to meet these needs, but the facilities for training are not adequate. The lack of classroom space within the building has made it necessary to make temporary arrangements for this elsewhere. An extension to the present building, to provide lecture rooms, chapel, and gymnasium, is very much needed.

As a wide foundation for all kinds of church work, the following courses are offered: Bible Study (this is foremost and central); Church History; Christian Doctrine; Homiletics; English Literature and Composition; Social Studies. In addition, instruction is given in such special subjects as Public Speaking, Office Practice, Religious Education, and Church Organization. During their course students do practical work under supervision in city congregations, missions and hospitals. Lectures are given by Knox College professors, by leading ministers of Presbyterian churches in Toronto, and by others specially qualified in their respective subjects.

Young women in increasing numbers have been applying to be enrolled as students, but the numbers are still too few. Unless young women are trained now for Christian leadership, there will continue to be a dearth of well trained workers to spread the Gospel of Peace. If the Christian Church is to take its place, it will need, under God's guidance, the wise leadership that trained forces can give. Young women are included in this. To any young woman who is interested: Do not delay; write to-day to the Principal of the Presbyterian Missionary and Deaconess Training School for a copy of the School's calendar and an application form.

WORK AT HOME AND ABROAD .

Have you had a part in bringing light and health to these Bhil women and children?

Post-Natal Clinic at Jobat Hospital.

This is just one of the ways the hospital helps the people near Jobat. With clinics in nearby villages and follow-up work, it reaches out in Christian service to the people of the whole district. But to give medical service to all in ''our'' part of the Bhil country, more doctors, many more nurses, are needed. Will you help our Church answer the Bhil Council's call to advance? (See ''Blue-Print for Bhil Field'' in January issue.)

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More church

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Mackay Memorial Hospital, Formosa.

The Formosan Church calls on the ''Mother'' Church for help.

. MUCH REMAINS TO BE DONE!

These children at Perron would not have had a Sunday School, had a deaconess not gone to serve in that mining district of Quebec—and others continued the work she began. Many other parts of our country need deaconesses, and ministers! More young men and women should be preparing, so that the Church can go where it is needed.

Church.

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help?

These Indian boys and girls have a chance of a Christian education at the Cecilia Jeffrey School. Can you help our Church to send workers among their families on the Reserves?

Prayer

OUR Heavenly Father, who hast promised to draw nigh unto them that call upon Thee, we would lift up our hearts in thankfulness to Thee for all Thy goodness to us. We bring our lives to Thee in faith, that Thou mayst direct and use them for Thy glory, as Thou dost enable us at all times to follow Thee.

In deep gratitude to Thee for the ending of the war and for the victory Thou hast granted unto us, we bring Thee our Peace Thank-offering. We pray that it may be commensurate with the needs of our fellow-Christians throughout the world to whom the war has brought the loss of almost all things. Grant us the spirit of true sacrifice and such re-consecration to Thy service that we may deny self and ever put Christ first. So may we faithfully develop and extend the work He has put in our hands, and courageously enter the new doors He is opening before us in this day of opportunity.

Give wisdom, O Lord, to those in authority in the nations, that peace may be universal. Help us, we pray Thee, to give more freely of our time, our talents, and our substance, that we may help to bring the world to a knowledge of Thy great love.

Defend and bless our gracious King and Queen. We praise Thee for their Christian example. Prosper the Empire, we beseech Thee, and keep its various governments true to the principles of freedom and the teaching of Thy Word.

We thank Thee for the devoted lives of our missionaries at home and overseas. Give them strength, patience, comfort in times of loneliness, and courage to overcome difficulties. May we all keep in such vital touch with Thee that Thy power flowing through us may cause our intercessions to be charged with mighty evangelizing power, to the salvation of souls. Pour out upon Thy whole Church the grace and power of Thy Spirit that Thy people everywhere may be equipped as witnesses of the living Saviour.

Teach us to look well to our spiritual life, that we may be used as channels through which Thy grace may reach those who do not know Thee. So from hearts abiding in Thee may springs of living water rise to refresh the souls of others.

Spirit of purity and grace,
    Our weakness, pitying, see:
O make our hearts Thy dwelling-place,
    And worthier Thee.

Amen.

Neighbourliness

BY THE REV. JOSEPH WASSON, D.D.

"WHO is my neighbour?" said the scribe. It was a clever question, for it brought our Lord face to face with one of the most acute questions of the age. What the scribe meant by the word "neighbour" was, of course, "a person whom I am bound to love". Probably he had in mind the Rabbinical limitations which made it as much a duty to "hate thine enemy", as to "love thy neighbour". Probably, too, he accepted the national limitations which refused to see any neighbours outside the Jewish people. At any rate, he wanted the boundaries of neighbourhood defined, and was not prepared to go one inch further than he was obliged.

The same spirit is not uncommon in our day. It is true, of course, that, so far as proximity is concerned, all the nations of the world are neighbours. Modern inventions are responsible for that. At the same time, there is an intense spirit of nationalism abroad, and, while nations are neighbours so far as proximity is concerned, it can hardly be said that the true neighbourly spirit is much in evidence.

According to the teaching of our Lord, neighbourliness is not a matter of geography at all. His way of putting His question to the scribe makes that clear. "Who became neighbour to the wounded man?" He asked, and the scribe, perhaps unwillingly, gave the answer, "He who showed mercy on him." The teaching here is clear—where there is need there is the opportunity for neighbourliness. And this, as we can see, makes neighbours of the whole world of men. Nationality, class, creed, these mean nothing in face of need. Wherever humanity suffers, the opportunity awaits the good neighbour.

The world has good reason to bless the moment in which, by a casuistical question, this teaching was drawn from our Lord. For from that day to this it has been, next to Christ's own life and example, the greatest lesson ever taught in simple kindness. If it was meant, on that occasion, to answer the evasion of a shallow heart, it has made a permanent appeal to the deepest instincts of the human soul. "We all," says the poet,

"With longing deep,
Love words and actions kind, which are
More good for life than bread or sleep,
More beautiful than Moon or Star."

If people to-day realized that the neighbourly spirit is really Christianity in action, our money for the Church's work would be given more readily: our mission work at home would not be so burdened, and our missionaries on the foreign field would not be compelled to pass by opportunities. Need would call forth help and so the work of caring for the souls and bodies of men would go forward in ever-increasing strength, and the cause of Christ be extended to the utmost bounds of earth.

Neighbourliness—the giving of time, talent, and substance for the succour of the needy—is of the essence of faith, and the measure of our response in these matters is, on a last analysis, the measure of our understanding of His Spirit, who is the Church's Lord.

The Paraclete

OUR Lord, before He parted from His disciples, promised that He would not leave them to walk alone but would send the Comforter to be near them. This fact takes on an added significance when we call to mind the many unseen but real companions that walk with us from time to time. One day we look up to find Sorrow, heavy-footed Sorrow, close to us. Another time it is the quick nervous step of Anxiety. Dull Care and Fear come unbidden also, and all of us have known days when Pain or Disability fell into step with us. Thinking of all these forced companionships, how beautiful and fitting is the sending of the Comforter to be our closest companion—nearer to us than any other can be! "Closer is He than breathing, nearer than hands or feet." He will sweeten the draught that Sorrow gives us to drink. He will not allow Care to corrode our hearts. If it be Anxiety that threatens to overwhelm us, He will whisper, *Your Father knoweth that ye have need of these things.* If Pain or Disability has laid hold on us, He will bring good out of the worst that they can do. Let us not trail our garments in the dust of defeat when simple faith in our Lord's promise would send us on our way singing songs of victory.

—*Helen Fairbairn.*

"I grow white roses in my garden.
I pluck the fragrant yield and share it
With those who love God's Cross and bear it,
Who smile and shelter, spare and pardon!"

"But winds bring weeds, and kind hearts harden.
What dost thou grow for those who merit
Black nightshade, bramble, tough wild carrot?"
"I grow white roses in my garden."

—*New York Times.*

Facing Common Tasks at Geneva

Miss Margaret Wrong writes of conditions in Britain and on the Continent, and of Church leaders who attended meetings of Committees of the International Missionary Council and the World Council of Churches.

MY last letter told of V. E. Day in Britain. This one is written in the aftermath of war.

Since July I have spent four months in the United States and Canada, flying the Atlantic both ways. Going out, we crossed under the full moon above a bed of white cloud and later flew in brilliant sunlight over the wilds of Newfoundland and the neat farms of Prince Edward Island. Returning, we came down in darkness in Newfoundland and mounted to 16,000 feet over the Atlantic to escape a snowstorm. It was all too quick for my taste. Perhaps one day, satiated by speed, we may come to regard slow movement as a higher achievement.

The thinking of many people in the States seemed remote from the realities of the world situation. In Canada, rationing was still in force but, in the States, the ''back to normal'' campaign was at its height; controls were being removed overnight and strikes were plentiful. Anxiety was expressed by thoughtful people about inflation, and the effect of internal politics on international affairs. Some soldiers back from theatres of war said, ''It's no use; we can't make people here understand.''

Most of the time in America was spent in collaborating in the writing of the report on West Africa (*Africa Advancing,* a study of Rural Education and Agriculture in West Africa and the Belgian Congo, free on request from the Friendship Press, 156 Fifth Avenue, New York, and the International Committee on Christian Literature for Africa, 2, Eaton Gate, London S.W.1.) and in producing a pamphlet on the journey with special reference to literacy and literature (*For a Literate West Africa*) . . . .

Winter in Britain has been depressing. Fuel is short and I write in a blizzard. Rationing is, if anything, more severe than during the war; shortages encourage black markets and thieving; the cutting off of dried eggs has led to the query, ''If it's a case of American dollars, why not save on American films instead?'' Lack of enough houses makes family adjustments after long years of separation more than ever difficult. But with it all there is, fortunately, a widespread realization that rationing and controls for an indefinite period are essential for recovery. People have the great advantage of knowing at first hand what war and devastation mean and can realize, therefore, without too great a stretch of imagination, the far worse conditions in Europe, and the necessity of community suffering in an interdependent world. Two young doctors here, on the announcement that rations in Germany would have to be cut to a starvation level, exclaimed, ''We must manage to send food.'' It is evident that the task of reconstruction, national and international, is one task and will put everyone's metal to the test.

The meeting of UNO was followed with interest and concern. When the Assembly was sitting in the Central Hall, where the flags of the United Nations and the blue and gold hangings made patches of colour in the grey winter days, people gathered outside to watch delegates go in and out, and stood in line for places in the public galleries.

I have just returned from another international gathering in Geneva, where—unlike UNO—vanquished and victors met in the Committees of the International Missionary Council and the World Council of Churches, to face common tasks. Geneva looked incredibly unchanged and clean, and the sun wooed Mont Blanc to appear out of the usual veil of mist. Streets were quieter than of old; fuel was short and central heating forbidden in apartments; food rationing is still in force; nevertheless, we enjoyed many creature comforts. One sensed in Switzerland, not isolationism but aloofness from war, combined with awareness of need—an impression strengthened by a visit to the great building where the International Red Cross has carried on its work for prisoners of war. Millions of records have passed through their hands. One of the workers spoke of the difficulty experienced in deciphering English and American names transcribed phonetically by Japanese in Japanese script.

Dr. John R. Mott was at both committees. To him more than to any other man these international movements, together with the World Student Christian Federation, owe their creation. He, for a full fifty years, has been active in drawing Christians together to face common tasks. On the Federation Day of Prayer for Students some hundred people gathered for lunch at the invitation of the Federation and old friends of many nationalities met again. At my table a grey-haired Dutch Professor spoke of the resistance movement in Holland; of hiding his son for nearly two years in his house; of the forging of the movement of thousands of food coupons, and the organization of a service of young girls who bicycled to farms in the country and brought in food. ''For so long have we deceived the authorities,'' said he, ''that deception has entered our bones and now we have to learn to co-operate with them once more.'' News from Holland is that this lesson is being learned rapidly and, in consequence, conditions are showing marked improvement. A young American soldier at our table spoke of conditions in Vienna and of the raising by American soldiers of a considerable sum to help re-build the Cathedral. In their spare time, they had also assisted in clearing rubble out of the shell of that most lovely of churches.

Accounts of life in most of Europe revealed that in Britain we are living in luxury. A Jewish doctor who worked with children here during the war is now in Prague in a children's clinic. He is appalled by the under-feeding and the prevalence of tuberculosis among the young. Russian soldiers in Czechoslovakia, on the other hand, show amazement at many things they have never seen before. Some go about wearing five or six wrist watches. A girl soldier billeted on a Czech pastor's wife was loud in admiration of her hostess's clothes and asked to be taken to her dressmaker—''That she may make me a dress just like yours. Then, when I go home, won't my family marvel!''

The accounts of the organized extermination of Jews beggars description. It is estimated that 5,700,000 have perished. Of one Jewish settlement of 9,000 in Czechoslovakia, 800 remain and among them are only three married couples and six children; no families are complete—many are extinct. Often there is but one survivor. Forced labour, concentration camps and the gas chamber for ill, aged and children have claimed the rest. Stories of Gentiles hiding Jews for long periods at great personal risk are told as well as stories of torture and death.

Among those present in Geneva for the World Council of Churches was Pastor Niemoeller, accompanied by his wife. In the Council of the New Evangelical Church in Germany he is responsible for foreign relations. He is small of stature, spare and erect, with sparkling brown eyes and a quick smile that illuminates his lined face. His wife has the same quick smile and ready wit as her husband, and both give the sense of great inner strength. Of their children, one was killed in the army, one died of virulent diphtheria, and one is still in Russia: three are with them. For nearly eight years, Pastor Niemoeller was in prison, four years of this time in solitary confinement. His wife was allowed to see him once in two weeks in the presence of a guard. For some time—other than his Bible, which he insisted on having—he was allowed no books. The diet was mainly bread and water. After four years he was moved to Dachau and shared a cell with three priests. There, human intercourse and better food were a great boon. Towards the end of the time, food parcels were allowed and he was able to pass on some food given him by his companions to his wife. Nor was he without news, for in the next cell was an English officer who made a short wave wireless set and got London every night. In the morning he and Pastor Niemoeller passed in the corridor and shook hands and when he was back in his cell, he had the news of the day on a small piece of paper.

Bishop Berggrav, who led the resistance in Norway, was also at

Geneva. For three years he was imprisoned alone in his country house. ''I cost the Nazis a lot,'' said he, ''for I had twenty guards.'' Before his imprisonment, when he was leading the resistance, his wife lay at death's door. One son was taken to Germany and tortured horribly; another escaped to England and joined the Forces.

Both Pastor Niemoeller and Bishop Berggrav spoke of the strength which came to them through the Bible and the sense of support from prayers offered for them all over the world. A peasant woman who brought the Bishop his milk whispered to him one day, ''We got London on the radio last night and the Archbishop of Canterbury is praying for you.''

One evening during the meetings in Geneva, an ecumenical service was held in the Cathedral of St. Pierre, which will remain a lasting memory. The great church was packed to the doors with a reverent congregation. The choir and the clergy of the canton of Geneva, in their black Geneva gowns and white bands, were massed in the chancel. The procession up the centre aisle included people of many nations, both clergy and laity. The robes of the Archbishop of Canterbury, the Scandinavian bishops and a bishop of the Greek Orthodox Church were conspicuous among the black gowns. Prayers in English and French were offered by the Archbishop of Canterbury and Swiss and French clergy; the lesson was read in Greek by the bishop of the Greek Orthodox Church. Dr. Miao of China spoke in English, Bishop Berggrav in German, and Pastor Niemoeller in French. When the service was over, the great congregation streamed out into the cobbled square. A beam from a street lamp fell on the statue of the Prophet Jeremiah which stands against a high wall at the corner of the square and the spire of the cathedral was silhouetted against the night sky, a beacon which has stood for generations above the town. There came to mind the words of Bishop Berggrav, ''Nazi authorities found the Bible a book very dangerous to their ideology,'' and the text of the address at Pastor Niemoeller's wedding, ''Be ye faithful unto death.''

In speeches and interviews in and out of Germany, Pastor Niemoeller is saying, ''Repentance and faith are inseparable—two sides of the same Gospel. The Christian faith without repentance is impossible and a corollary of true repentance is faith, for without faith there is only despair. This is a fundamental principle for all peoples. There is a tendency in Germany among some of the people to listen to the call of the Church to repentance. Christians more than others are ready to hear. This is hopeful of a true estimate of the situation and acceptance of guilt. Immediately after the defeat of Germany, the majority of the people welcomed their release from Hitler's yoke, but when the question of responsibility was raised, there was a tendency to place the blame on others, instead of taking it themselves. Only the Christian Doctrine of repentance and faith can overcome such evasion of guilt. For all mankind, especially for Germans to-day, the hope of the future is in the acceptance of responsibility for the plight of the world. It is essential that the German people take responsibility for the murder of millions of Jews and realize the sufferings inflicted by Germany on the Church and peoples of other countries.'' He has spoken to this effect in German Universities, where students, nurtured from childhood in Nazi doctrines, are not necessarily friendly hearers.

Many of us left Geneva with a sense that the world over, like lights in a great darkness and void, there are groups of Christians, who in a spirit of repentance and faith are working together.

—*Margaret Wrong*

Edinburgh House,
2, Eaton Gate, London, S.W.1,
14th March, 1946.

New Organizations

Alberta

Calgary Presbyterial—Auxiliary, Pleasant Heights, Calgary.

British Columbia

Kamloops-Okanagan Presbyterial—Canadian Girls in Training group, Vernon—Leader, Mrs. A. D. McLeod, Box 791.

Kootenay Presbyterial—C.G.I.T. group, Cranbrook—Leader, Miss Louise Larsen, 316 Dewar Ave. C.G.I.T. group, Kimberley—Leader, Mrs. L. S. Donahue, Box 61; Miss Jessie Leith. C.G.I.T. group, Trail—Leader, Miss Sheila Downie; Miss Margaret Duffus, 1425 Tamarac Ave.

Westminster Presbyterial—C.G.I.T. group, Richmond Church, Vancouver—Leader, Mrs. J. B. Morside, 308 Cambie Rd.; Miss Doris Maxwell, 1512 W. 71st Ave. C.G.I.T. group, Prince Rupert—Leader, Mrs. H. E. Saville, 162 Third Ave. E.

Ontario

Paris Presbyterial—Young Women's Auxiliary, Norwich—Pres., Mrs. Lorne Mercer; Treas., Mrs. G. McMillan; Sec., Mrs. F. D. Sherman, Clyde St.

Quebec

Montreal Presbyterial—Young Women's Auxiliary, MacVicar Memorial Church, Outremont—Pres., Miss Ruth Kerr; Treas., Miss Betty Armet, 7807 Drolet St., Montreal; Sec., Miss Evelyn Banks, 5608 St. Dominique St., Montreal.

Saskatchewan

Regina Presbyterial—Associate Society, Moosomin—Pres., Mrs. Alex. Broadley; Treas., Mrs. M. J. Preston; Sec., Mrs. J. E. Love. Mission Band, Whitewood—Leader, Mrs. J. More.

Prince Albert Presbyterial—Mission Band, St. Paul's Church, Melfort—Leader, Mrs. Bell.

LITERATURE PAGE

Miss Louise A. Reith

DURING the years of war the thoughts of Christian people throughout other parts of the world turned often to their fellow Christians in Europe and in Japan. Last year in part of our Senior Study we thought of the Church in those lands; therefore, it is with particular interest that we welcome two booklets now available which bring us news from Europe and Japan.

In the Introduction to MESSAGES FROM EUROPE, Dr. Warnshuis, foreign counsellor for the Church Committee on Overseas Relief and Reconstruction, explains the stand it was necessary for Christians in Europe to take during the war when ''there could be no neutrality or compromise''. Briefly and clearly he answers the question, ''What did the Churches do under these circumstances?'' and notes some of the characteristics of the re-awakened Church life in Europe, concluding with the words, ''To give assistance in the reconstruction of the churches in Europe is to take part in the establishment of the Kingdom of Christ in this world.''

Yope Bartels, son of a prominent Dutch minister and a leader among Christian students, in an article entitled, ''A Church Mounts Guard'', tells how the Christian Church ''became once again the centre of the people's life'' in Holland.

In another article, ''French Protestants in Action'', Philippe Maury, a leader in student movements in France, tells how through the time of crisis French Protestant youth ''tried to keep faith with the word of God heard through the Bible, to recognize no other authority except the Bible in matters of faith and of Christian life, and to witness in word and deed that the Church has no other Lord save Jesus Christ,'' and how to-day, having learned through the years of trial ''never to be discouraged or to give up'', Protestants are ''seeking to carry on the faith of their forefathers''.

In conclusion, William Keys, Secretary for Youth Work of the American Commission for the World Council of Churches, tells the people of America of ''Things to Do'' which will help Europe in this period of reconstruction.

The second booklet, THE RETURN TO JAPAN, is the story of the meeting in Tokyo of the Deputation of Fellowship to Japan, which went from America some months ago, with the leaders of the Japanese Church and of their three weeks of fellowship together. It describes for us the conditions in the Japanese Churches and communities and how through the years of separation by war the bonds of Christian faith and understanding have been kept strong and also encourages us to believe that the Japanese people will welcome the return of missionaries to that land.

The members of our Auxiliaries will find both booklets, MESSAGES FROM EUROPE and THE RETURN TO JAPAN, interesting and informative and we hope they will be widely read. We suggest that Auxiliaries put copies on their bookshelves and have them reviewed and discussed at a meeting as a timely follow-up to last year's study.

AUXILIARY PAGE

Mrs. W. A. McLennan

AS the Annual Report of the Society for 1945 will not reach you for some time, we want to give you now some of the facts in the reports as they affect Auxiliaries. There are 715 Senior Auxiliaries and 62 Associate and Affiliated Societies reported. The money contributions to the General Fund amounted to $125,378.28, besides $6,091.13 cash for supplies. This does not include the amount contributed to the Peace Thanksgiving Fund, but it does include the givings of all members, active and Home Helpers. Statistics, though important, cannot be the whole measure of success. Behind it all is the spirit prompting each service rendered.

We note that the Welcome and Welfare Department and the Library Department have been well looked after. There is a more general use of the study book and that is good. The Auxiliary Book Shelf grows in favour. Some Auxiliaries have, from their expense fund, helped pay the expenses of one or more girls to go to camp—a good investment.

Our one weakness is a decreasing membership. We are not even replacing those we lose because of the passing of the years. If each Auxiliary and Associate Society increased its membership by even one there would be a total increase of 777 and, if even a few had an increase of two, we could have 800 replacements. Shall we be in earnest about it, and at once?

Many Auxiliaries have found it a good plan to make the June meeting a very special one. If you plan to have it as a Home Helpers meeting, plan the most interesting programme you can. The Home Helpers are members of the Auxiliary who for different reasons cannot get out very often. Send a special invitation—a pretty one—and perhaps follow it by a telephone call. Make it possible for those who need that attention to be brought to the meeting. If some Home Helpers bring their children, have someone look after the little folk. Be sure the programme is bright, interesting, informative, and not too long.

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

This is the day which the Lord hath made let us rejoice and be glad in it.

HAS there ever been a time in the history of our world, I wonder, when young people have not been told, "This is a day of opportunity. The world of to-morrow will be what you make it. It is your responsibility to see that it is a better one."

For each new generation down through the ages these words have been true. Yet each generation of young people must learn how they apply specifically to them.

For Christian young people the greatest opportunity is, as it ever has been, the advance of Christ's Kingdom throughout the world. "Ye shall be witnesses unto me." But what does this mean for us as members of Young Women's groups in the Women's Missionary Society of the Presbyterian Church?

The first witness of a Christian is from individual to individual—if Jesus Christ is a reality in our own lives we cannot help but bear witness to that fact in our everyday living. Others will see in us a Christ-like spirit, a peace which the world cannot give.

Following our witness as individuals, what is the witness which we can make as a Young Women's group and as part of a congregation of the Presbyterian Church in Canada? Here, too, we must bear witness to the fact of Christ, in the life of our church. In our groups we must never lose sight of our primary purpose, to meet together for prayer and for study, to strengthen one another, to seek together to know how we may do our part to make Christ known in our own community, in our country, and throughout the world.

As Christian young women in one particular congregation it is not hard for us to see the needs around us and to deal with them intelligently. Yet if we are to become a part of the complete work of our Church in our own land and overseas we must study to know how we may best contribute to it. And as the Church throughout the world presents a united witness to Christ, who is the Way, the Truth, and the Life, so too we may point out the way to peace and understanding among men.

—Helen N. Scott.

And I smiled to think God's greatness flowed around our incompleteness,
Round our restlessness His rest.
—E. B. Browning.

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

Your Missionary I. Q.

THOUGH the tests below are based on the 1945-46 mission study for girls' groups, *Listening In,* they contain facts that should be the common knowledge of all teen-age girls in the Presbyterian Church in Canada. Try the tests yourself; then check your answers with the correct ones given on page 220. To rate your missionary I. Q., compare your score with the following: 30-35, exceptional; 25-30, very good; 18-25, good; 13-17, fair; 0-13, poor.

I Fill in the blanks in the following sentences. When scoring count one mark for each blank correctly filled in.

1. Ye shall be witnesses unto me both in———and in all——— and in———and unto the———part of the earth.
2. ———was the first Christian martyr.
3. Paul was the first overseas Christian missionary. Men who accompanied him on some of his journeys were———, ———, ———, and———.
4. The three main branches of missionary work are———, ———, and———.
5. Important world missionary conferences were held at——— and———.

II Opposite the names of the following missionaries there is a list of the countries or fields in which they served. The countries, however, are not listed in the correct order. In the brackets following each missionary's name place the letter indicating the correct country. When scoring, count one mark for each correct answer.

1. Patrick ( )
2. Columba ( )
3. Augustine ( )
4. William Carey ( )
5. David Livingstone ( )
6. John Geddie ( )
7. George Leslie Mackay ( )
8. Dr. John Buchanan ( )
9. Dr. John Wilkie ( )
10. Dr. Jonathan Goforth ( )

A. Africa
B. China
C. India
D. England
E. Bhil Field, India
F. Scotland
G. Formosa
H. Ireland
I. South Seas
J. Jhansi, India.

III The rectangle below contains the surnames of eleven of our missionaries on the Bhil field in India. These letters are given consecutively. On the rectangle draw lines to link the letters of their names. In drawing the lines you may go up or down, to the left or right, or diagonally. Any one letter may be used more than once. To score, give one mark for each name discovered.

S	Q	F	P	M	A	L
A	U	T	S	W	I	L
L	X	I	O	K	E	H
G	U	O	N	N	S	E
M	C	D	M	B	I	R
U	C	A	K	C	S	R
R	C	H	Y	O	T	T
Y	D	E	N	N	E	K

CHILDREN'S DEPARTMENT

Mrs. W. N. Ferguson, *Secretary*

The M. G. Abey Memorial Children's Home

Dear Leaders:

IT has been suggested that some facts about the M. G. Abey Memorial Home might be helpful to new leaders who may not know of the beginning of this work. As we recently sent a large copy of a picture of the "Home" to each leader, we feel sure your Band will be interested in these facts. (If you have not received your copy of the picture, please write Room 800, 100 Adelaide St. West, Toronto 1.)

The M. G. Abey Memorial Children's Nursing Home at Amkhut, India, was made possible by a gift of $5,000.00 from Mrs. Abey of

Brandon, Manitoba, in memory of her husband. The actual building was started in 1930 and, soon after, Miss Mildred Soutar, the first nurse in charge, arrived in India. But it was not until January 1932 that the dedication took place. We are told that, with the exception of steel girders and corrugated iron roof, every last bit of material for the Children's Home was from their own jungle.

The Nursing Home was to fill a three-fold need: first, to provide a home for little motherless babies who invariably died unless the missionaries could care for them; second, to provide adequate attention for the many cases of temporary illness among the school children, of which almost every week brought a number; and, thirdly, to be a centre of instruction where the older girls and mothers might learn how to take care of little children, so that they wouldn't die in the homes just for lack of warmth and attention.

When the Home was being built, the Mission Banders in Canada were each asked to save five cents during the summer holidays. In this way the money was raised for furnishing the building. Then it was decided that the Mission Band pennies should be used to support the Home and the nurse—and, as you know, our Mission Band money still goes to maintain this Children's Home. The Home, therefore, seems really to belong to the Mission Banders.

In her account of the Opening Day Miss Soutar wrote: "We invite you to enter the Home with us. We are standing in a semi-circular room, with casement windows and a door on either side of the front door. . . . Passing through an archway we enter the demonstration and clinic room. A small fireplace is in one corner, the medicine cabinet in another, on either side of the arch are cupboards for keeping supplies (we have a combination baby and adult scales in the centre of the room) . . .

"Now we enter the large ward, to be used for sick children. . . . Each bed is gay with its picture quilt sent out by our Mission Band friends. Next is the bathroom. . . . From the small verandah at the rear we go to the Matron's Home, which has verandahs at the front and back and consists of two large rooms, with a brick fireplace in one corner. The kitchen and the storeroom are also in this small building, separate from the main building. Coming back, we peep into the treatment room, the Nurses' office and bathroom . . . and then enter the other ward, for children who call this 'home'. Then comes the 'Babies' ' room, the nurse is giving a tiny baby his bottle! . . . He is lying in a boat-shaped bamboo basket, looking very much like little Moses in the bulrushes. . . .

"From the front verandah we climb a flight of steps and find ourselves on the flat roof, which is quite wide, and will make fine sleeping quarters for the hot weather. At the rear is a large tank, which supplies the three bathrooms with water.''

Look again at the picture of this lovely Children's Home and, as leaders, seek to encourage your children to take an interest in, and help to support, this worth-while work that is being done in His Name for children in India.

PROVINCIAL NEWS

ALBERTA

MRS. A. A. MACGREGOR, 9824 103RD ST., EDMONTON, PRESS SECRETARY

EDMONTON Presbyterial — At the January meeting of First Church Auxiliary, Edmonton, the guest speaker was Mrs. Murphy, wife of Flt./Lt. Maurice Murphy, who gave a Bible reading and spoke on ''The Three Women'' (in the first chapter of Ruth). In February the study book, *Think of Africa,* was begun; Mrs. Forrester gave a map lecture, and Mrs. S. Niven spoke on the ''Beliefs of the African People''. In March the subject was ''Three Pioneer Missionaries'', Mrs. H. O. T. Burkwall giving a fine account of the work of Robert and Mary Moffat, Mrs. Blair speaking on David Livingstone, and Mrs. MacFarlane on Mackay of Uganda.

Macleod Presbyterial — The annual Presbyterial meeting was held in St. John's Church, Medicine Hat, on February 26th. Sixteen members were present at the morning session, including two from Macleod and five from Lethbridge. Mrs. A. L. Gray of Lethbridge was in the chair. Mrs. Ringland of Macleod led in the devotions, taking ''Living Sacrifice'' as her theme. Mrs. Lucking welcomed the delegates. The Rev. R. L. Taylor spoke in appreciation of a faithful member, Mrs. J. E. Davies, who had passed away the previous evening. She was one of the keenest and most interested members and always had a firm grasp of our Church's work. She will be greatly missed. Another valued life member of St. John's, Mrs. J. A. Hamilton, has moved to Ontario; she, too, will be greatly missed. Reports showed that $261.60 was given for the Peace Thanksgiving Fund, and that a Young Women's Auxiliary had been organized. Mr. Taylor, minister of St. John's, was the principal speaker. The theme of the Women's Missionary Society, he said, is written large in the life of the Church. Without the Society, work would have been more difficult during the war years. Deaconesses have played a very important part in this work. The Church, he said, is about to enter an era of prosperity such as has not been known for over a hundred years—a glorious period lies ahead for missions. In her closing words, Mrs. Gray spoke of the many reasons for thanksgiving to God and emphasized the need of prayer and guidance in all our work.

Red Deer Presbyterial—Knox Church Auxiliary, Red Deer, had an interesting meeting on February 21st, when Miss Hermanson, superintendent of our Rocky Mountain House Hospital, told of work in Formosa, where she was a missionary for seven years prior to the war. She read a letter that had been brought to

Canada by returning U.S. army men, which painted a much brighter picture than had been hoped for of conditions in Formosa and told of the Church's need of help and their hope that missionaries would return as soon as possible. Pictures were shown of the work in the school and hospital, and an appeal was made for more support in both money and workers.

Calgary Presbyterial — The Presbyterial Annual Meeting was held in St. Andrew's Church, Calgary, on February 6th. There was a prayer service on the 5th in the North Hill Church, at which Mrs. F. S. Morley was the speaker.

The Elizabeth Rae Young Women's Auxiliary of Grace Church are using the study, *Think of Africa,* and also devoting part of the monthly meeting to a study of the Scriptures. Miss Shirley Scott is taking the study. At the February meeting of Grace Church Auxiliary Mrs. T. Allen, Mrs. C. E. Jamieson, Mrs. McIntosh, and Mrs. Moffat read papers on the Africa study. Mrs. De Molnar spoke briefly on conditions in Hungary and relief for that country. The Auxiliary raised $421 to augment the Peace Thanksgiving Fund. The Rev. Nelson Bastram, missionary on furlough from Nigeria, where he served with the Sudan Mission, spoke on ''Sin'', which he declared was as ugly on this continent as in Africa and needed to be dealt with here as much as there.

The Presbyterial allocation was increased to $1,875.

BRITISH COLUMBIA

MRS. W. BARLOW, 149 W. 5TH ST.,
NORTH VANCOUVER, PRESS SECRETARY

THE 32nd annual meeting of the Provincial Society was held in West Point Grey Church, Vancouver, on March 5th, 6th, and 7th, Miss Sybil D. White presiding at all sessions.

The departmental reports were, on the whole, encouraging, showing keen interest in each department. Mrs. Grace Lim sang in Chinese and English, and Miss Carruthers sang Negro spirituals. The Rev. Charles D. Johnstone gave an excellent address on ''The History of African Missions''. Five workers were introduced: Miss Ruth Yeandle, Miss Susan Yeung, Miss Isabel Bennett, Miss Evangeline Vincent, and Miss Doris Stamford. Miss Doreen White gave a fine report of the Student Christian Movement Conference in Edmonton.

On Wednesday evening the Rev. J. L. W. McLean of Victoria spoke on ''Our World and Our Church'' and Sqd. Leader Rev. James Dunn on ''The Burning Bush in Holland''. Morning devotions were conducted by the Rev. James Evans. On Thursday the remaining reports were read and discussed. The newly elected officers were installed by the Rev. H. Lennox, and the President gave a very helpful closing message. The total receipts for the year were $6,982.60.

New Provincial officers: Second Vice-president, Mrs. W. J. Murdoch, 2306 East 4th Ave., Vancouver; Children's Secretary, Mrs. M. C. Fuller, 123 Moss St., Victoria. New address — Home Helpers Secretary, Mrs. A. Whitecross, 2161 E. Georgia St., Vancouver.

Victoria Presbyterial — ''Missionary Highway to World Peace'' was the subject of the main address at the Presbyterial meeting, held in St. Andrew's Church in February. Miss Sybil White, Provincial President, was the speaker. No new plan was needed for our future work of Christian leaders, she said, quoting General Smuts' statement, ''Fundamentally the world has no need of a new order or a new plan, but only of an honest and courageous application of the historic Christian idea.'' Our Leader on the great Missionary Highway must be Jesus. Commenting on Christian movements in China, Miss White said, that while Christians, Protestant and Roman Catholic, were not more than one per cent. of the population, one of every six of the great leaders of China, we were told, was a Christian. Enlarged Christian activities in Japan would play an important part, she believed, in the reconstruction of that country. To-day, she said, we must strengthen our church life, so that the young people may find their places in this post-war period and help us to build a lasting peace. Miss Constance J. Brandon, International Secretary, World Dominion Movement, gave an address on the subject, ''The Gospel of the Grace of God''. Speaking specially of the mission work of the church in India, she pointed out that, despite the great political crisis and the human tragedy of famine and disease, the real need in India to-day was a greater knowledge of the Christian faith.

Mrs. J. Dickson was re-elected president, Mrs. W. Sanders named first vice-president, and Mrs. A. A. MacKinnon, second vice-president. New secretaries: Mrs. W. Sanders, Girls' Organizations; Mrs. F. R. Moore, Library; Mrs. E. Dann, Welcome and Welfare; Mrs. W. B. Scotney, Student; Mrs. M. Kendall, *Glad Tidings;* Mrs. P. Hood, Exchange and Lantern Slides. Historian, Mrs. J. A. McIntosh.

Westminster Presbyterial—At a recent joint meeting of the Afternoon and Evening Auxiliaries of Central Church, Vancouver, the slides ''Each With His Own Brush'' were shown. From unusually beautiful pictures of the life of Christ by Oriental artists, these slides should be seen many times to be really appreciated; the messages were truly inspiring.

At a delightful meeting of St. Stephen's Auxiliary, New Westminster, presentations were made to Mrs. J. E. McKenzie and Miss Naomi Briggs, who had been President and Secretary, respectively, for twenty years. Miss Briggs is this year's president.

ONTARIO

MRS. J. R. HILL, 250 COOPER STREET,
OTTAWA, PRESS SECRETARY

ANNUAL meeting of Provincial Society will be held in New St. James Church, London, on May 13th, 14th, 15th, 16th. Billeting Secretary, Mrs. S. J. Grosvenor, 52 Doulton Ave., London; Railway Secretary, Mrs. Joseph Hill, 52 Queen Mary's Drive, Toronto 9. To delegates going to London by train: Buy a single ticket and get a standard certificate from the ticket agent.

Barrie—In a thought-provoking address at a supper meeting in Orillia, Miss Laura Pelton gave a very clear picture of the need of the world to-day, referring especially to Germany, Japan, Formosa, British Guiana, and India. She made an urgent plea for young people to offer themselves for Christian work at home or overseas, and asked parents to have sympathy with those who offered. Representatives of Anglican, Baptist and United Churches and the Salvation Army were present, and Presbyterial officers. Mrs. J. A. MacInnis, Mrs. W. G. Barker and Mrs. G. B. Cunningham led in devotions. Plans were made for celebrating their Jubilee at the July-August meeting. A legacy of $300.00 from Miss Daisy Grant's estate will be used towards the building of a church in British Guiana.

Chatham—The Ellen Douglas Auxiliary met at the home of Mrs. Robert Wiseman, Windsor, Mrs. John Butler and her group taking up the second chapter of *Look to Africa.* Mrs. W. E. Stauth, read a note in *The Glad Tidings,* telling of Miss Ellen Douglas' return to India.

In connection with their Africa study a negro spiritual, ''Steal Away to Jesus'', was sung at the Duart Auxiliary meeting by Mrs. Jay and Mrs. Alden McLean. Mrs. Bennie conducted a ''Quiz'' after the study of early missionaries to Africa.

Hamilton — Miss Matthews, Miss Scott, and Miss Macarthur conducted very successful conferences throughout the Presbyterial from March 4th to 19th.

At St. Enoch's Auxiliary's 20th birthday tea the Rev. S. H. Hill, Mrs. H. C. McKellar, Mrs. Munro, Miss Margaret Allan and Miss Mary McQuesten offered congratulations.

Kingston — At the March meeting of the Presbyterial Executive in Belleville, plans were discussed for the celebration of the Diamond Jubilee in Kingston on May 1st. Afternoon devotions were taken by Mrs. Eric Larsen. The Treasurer, Miss Mary Nesbitt of Kingston, presented an encouraging report.

Ottawa Presbyterial Executive was sending out a complete programme to be used at the Easter Thank-offering meetings of the Auxiliaries. Lieut. Ruth Lowe, Chaplain's Assistant, was guest speaker at the meeting of Knox Auxiliary, Ottawa, and gave a delightful, intimate account of her work among the girls in the services.

Sarnia—In March Knox Auxiliary, Camlachie, met at the home of Mrs. Lang. A chapter from the study book was reviewed, and plans were made for the Easter Thank-offering.

Toronto—The 32nd annual meeting of the Presbyterial was held in Parkdale Church, Toronto, Mrs. Fred Douglas, 1st Vice-President, presiding at the four sessions. Senior and Young Women's Auxiliaries were well represented. Mrs. Ivory Jeffrey, in a moving address, told of notable conversions and the need for the Gospel among the people of French Indo-China, where she and her husband were missionaries; after a long period in an internment camp near Saigon, where isolation and lack of mail from home were the greatest hardships, they returned on the *Gripsholm.* Thursday evening was devoted particularly to the Young Women's and Girls' Departments. Four new Young Women's Auxiliaries and a new affiliated group were reported, six new girls' groups, and four reorganized Mission Bands. The Rev. R. G. McKay, Moderator of the Synod, spoke briefly. The Rev. William McRoberts gave a rousing address, the theme of which was ''Advance and Consolidate for Christ—lengthen the cords, strengthen the stakes.'' On Friday morning stirring reports were given of the various departments. The Treasurer, Mrs. Oliphant, reported contributions to the General Fund for 1945 of $30,101.71, and for the Supply Fund, $1,273.52, a gratifying increase over last year's givings. An allocation of $28,000.00 for 1946 was accepted. A fine address was given by Miss Bessie MacMurchy, on furlough from India; and Miss Matthews and Miss Macarthur stressed the importance of training children and young people in missionary endeavour. Miss MacMurchy brought greetings from the Council, and Mrs. McMurrich also spoke. The resignation of Mrs. Moynan, who had given fine leadership as Presbyterial

President, was accepted with regret, her husband having accepted a call to Sault Ste. Marie. The Rev. R. H. M. Kerr gave the closing message.

QUEBEC

MISS MARY F. GREIG, 2168 PARIS ST.,
MONTREAL 22, PRESS SECRETARY

MONTREAL Presbyterial—The Canadian Girls in Training of First Church, Verdun, consisting of over 80 girls with their leaders, form one of the oldest C.G.I.T. units in the Presbyterial. Organized in 1927, the unit has made steady progress; many of to-day's leaders were members of the original group. Highlights of the months since September: a vocational guidance project carried out by the Senior group during a period of eight weeks; an eight weeks' course for the whole Department on First Aid and Home Nursing, given by a member of the St. John Ambulance; a play put on by the senior group in November, the proceeds being given to a charitable cause; a vesper service, on a Sunday evening before Christmas, conducted by the girls and their leaders; a very successful sleigh drive, with over 100 girls and leaders present, followed by wieners and coffee, then a short sing song and taps. Handicraft work was also done in the groups—leather and felt work, etc. During these last few weeks the whole Department has been taking up the mission study, *Listening In,* each group being responsible for a section of the study. At the end of the eight weeks' course a service of reaffiliation with the Women's Missionary Society will be held. As many girls of ten and eleven years of age have asked to join the C.G.I.T., an Explorer group is being organized.

SASKATCHEWAN

MRS. J. A. WATSON, BOX 1056,
WEYBURN, PRESS SECRETARY

MOOSE JAW Presbyterial—At a recent meeting of Weyburn Auxiliary an annual review of the *Glad Tidings* was presented, entitled the ''Church Universal''. News of the world-wide church was heard—its difficulties and hopes for the future and plans being made by the Mission Boards for the advancement of the Kingdom. Over all was the thought that ''we have a great Lord, and an all-powerful Gospel, and the prospects are bright as the promises of God.'' This paper is now in the hands of the Presbyterial Exchange Secretary.

The Lily Simpson Mission Band, Weyburn, which has 69 members and an average attendance of 60, formed committees to glean news of missions and missionaries, thus greatly increasing their missionary knowledge. They gave $16.95 last year — $6.80 from selling pictures of the Band.

Regina Presbyterial—At Moosomin a most enjoyable reception was held at the home of Mrs. C. W. Jamieson in honour of Miss Ruby Walker, regional worker of our Women's Missionary Society in Saskatchewan. Everyone was glad of the opportunity to meet Miss Walker again, and very proud of the work she is doing. In a short address she gave those present an idea of missionary work in the remote fields of Western Canada. Mrs. Alex. Broadley, Sr., presided at the tea table, Mrs. Dennstedt and Miss Helen Simpson assisting. At the home of Mrs. Kenneth Henderson on Friday night, Miss Walker spoke to the 'teen-age girls in Mrs. Henderson's class. On Sunday morning she assisted the Rev. J. Wilson in the regular service and addressed the large congregation. Miss Walker had attended Collegiate in Moosomin, when her father, the Rev. Andrew Walker, was minister of St. Andrew's Church.

Saskatoon Presbyterial — At the March meeting of St. Andrew's Auxiliary, Saskatoon, Mrs. M. White, in introducing the subject, "The Indigenous African Church", called attention to the development of the Church in different areas and the part taken in that development by many able African leaders. The March meeting of the Parkview Auxiliary was well attended, and the members were happy to have with them Mrs. Plunkett, a war bride from Ireland.

TREASURER'S STATEMENT

March, 1946

RECEIPTS:

A Friend, Christian Literature for Africa and China	$ 100.00
Anonymous, A member of Knox Church Auxiliary, Toronto, Gospel Portions for China	100.00
A Friend, Christian Literature for British Guiana	2.00
Knox Church Bible School, Toronto, Mrs. Dickson's and Mrs. Mackay's Work in British Guiana	62.50
Caven Sunday School, Exeter, *Happy Childhood* Magazine	20.50
Howick, Georgetown and Riverfield, Miss MacMurchy's Work in Jobat, India	20.50
Hospitalization rates from workers	3.00
Refund from Saskatoon Residence	500.00
Birtle Indian School: Government Grant	3,000.00
Cecilia Jeffrey Indian School: Government Grant	4,500.00
PROVINCIAL GIVINGS:	
Alberta	194.00
Manitoba	100.07
Ontario	5,300.00
Quebec	600.00
	$14,502.57

DISBURSEMENTS:

Hospitals:	
Rocky Mountain House	$ 225.00
Weirdale	10.00
Chinese in Canada	819.25
Indian Schools:	
Birtle	158.32
Birtle, Government Grant	2,060.19
Cecilia Jeffrey	162.49
Cecilia Jeffrey, Government Grant	2,216.74
Mistawasis	45.00
Saskatoon Residence	75.00
Supplies	1,251.96
India:	
Bhil Field	5,922.50
Jhansi Field	5,216.25
British Guiana	2,370.75
China	1,925.00
Publications	641.65
Deaconesses	1,204.29
Organization	2,112.40
Children's Centres: Montreal, Vancouver	391.48
Exchange	184.22
Life Membership	18.44
Deputation	268.71
Christian Literature	1,819.50
Missionaries' Expenses	692.00
St. Margaret's Girls' Centre	886.32
Insurance	.37
French Work, Montreal	50.00
Grants	1,030.20
Rehabilitation Committee	100.00
Administration	977.90
Refresher Courses	645.70
	$33,481.63

RESERVE FUNDS:

RECEIPTS:

Pension Fund—	
Rates received from workers	$ 642.38
Interest	3.00
Peace Thanksgiving Fund—	
Ontario	1,349.45
Quebec	229.50
Manitoba	10.00
Saskatchewan	25.00
Alberta	66.78
British Columbia	86.50
Interest	54.00
	$2,466.61

DISBURSEMENTS:

Pension Fund—	
Paid for Annuities	$1,677.90
Legacy Fund—	
Building Churches in British Guiana	1,052.73
	$2,730.63

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

ANSWERS

I 1. Jerusalem, Judæa, Samaria, uttermost.
2. Stephen.
3. Barnabas, John Mark, Silas, Timothy.
4. Evangelistic, educational, medical.
5. Any two of: Edinburgh, Jerusalem, or Madras, India.

II 1 - H; 2 - F; 3 - D; 4 - C; 5 - A; 6 - I; 7 - G; 8 - E; 9 - J; 10 - B.

III Rev. F. C. **Knox**; Rev. A. E. **Toombs**; Dr. W. R. **Quinn**; Rev. C. L. **Wood**; Miss Marion **Williamson**; Miss Ellen **Douglas**; Miss Mary **Sherrick**; Miss Beatrice **Scott**; Miss Isabel **McConnell**; Miss Bessie **MacMurchy**; Miss Margaret **Kennedy**.

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With flaming, tattered banners floating by.
No coupons needed for a friendly hand,
Or for a heart to love and understand.
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No coupons for a little place called ''home'',
A haven or a heaven on earth to come.
Nor for the love that makes privations such
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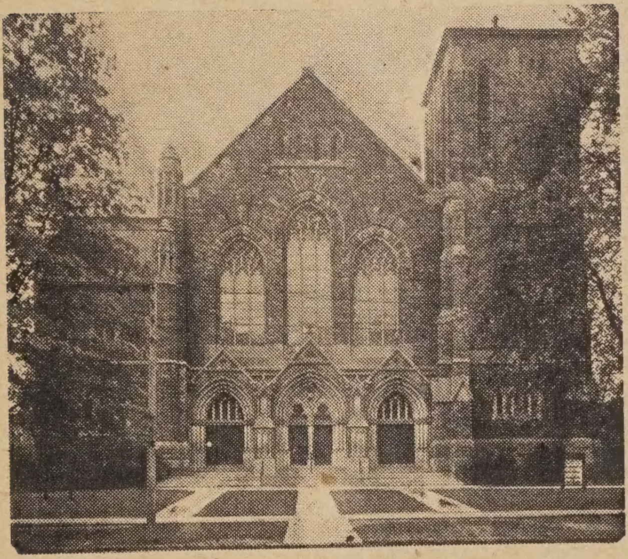
Vol. XXII JUNE 1946 No. 6

THE GLAD TIDINGS



Knox Church, Toronto,
Assembly Church, June 1946

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of the
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Toronto 1

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The Glad Tidings

Vol. XXII TORONTO, JUNE 1946 No. 6

Editorial

During April Mrs. W. A. McLennan and Miss Laura K. Pelton visited the four Western Provincial Societies, attending the annual meetings of Manitoba, Saskatchewan and Alberta.

The Council Executive is pleased to announce the appointment of Miss Elspeth Davidson of Alton, Ontario, to British Guiana. Miss Davidson, who was born at Newton, Ontario, and is a member of Burns Presbyterian Church, Milverton, is a graduate of the London Normal School and of Queen's University (1943), and holds a High School Assistant's certificate. She goes to British Guiana as a missionary teacher.

In addition to the summer appointments announced in the May *Glad Tidings,* Miss Margaret Boyd of Victoria, who has completed her first year's work at the Missionary and Deaconess Training School, has been appointed to work under the Presbytery of Victoria for the summer months.

Although Miss Hermanson was to leave Seattle for Shanghai on April 25th, as reported in our May number, the *Marine Falcon,* on which she was travelling, was delayed and did not sail until April 29th. From Shanghai Miss Hermanson was expecting to go to Formosa to do relief work under the Committee on China Relief, to which she was being loaned for a year.

The sixth Inter-Church Conference on Missionary Education is to be held at McMaster University, Hamilton, June 17th to 21st. The theme, ''India at the Threshold'', is of particular significance as India, the only overseas country where all four Canadian Churches (with headquarters in Canada) have work, is the subject of their next study.

Dr. A. C. Stewart and the Rev. A. E. Thomson, of the Committee on Home Religion, recently appealed to the Women's Missionary Society, through the Council Executive, for further help in promoting the circulation of *Every Day.* Especially where a congregation was without a minister, the Society might help effectively in bringing *Every Day* to the attention of the people and seeking to interest them in using it in their homes. The Committee would supply sample copies, where necessary. The Board assured Dr. Stewart and Mr. Thomson that they would gladly do all they could to help.

Canada's Second National Clothing Collection, June 17th to 29th

LAST autumn Canadians gave large quantities of good, used clothing "for use in destitute areas". But the need is still great, for all kinds of used, serviceable clothing for men, women, boys, girls, and babies of former occupied countries. "For want of a pair of shoes—a warm coat—thousands of children in Europe and Asia could not attend school during the past winter, perhaps their first opportunity since pre-occupation years." And the Committee makes this suggestion: "You and I, in Canada, can make it possible for one more future citizen of the world to rise above the ruins by a practical demonstration of democracy—by giving that warm coat, that pair of shoes, to the second National Clothing Campaign in June."

Bedding as well as clothing is needed—"spare, old, patched, darned, but *warm*". It is suggested that a thin or worn blanket might be cut down for a child by using the best parts, or folded in two or four and stitched, like a quilt; or two thin blankets could be stitched together to make one warm covering. "And there is still time to stitch together quilts from scraps of any material."

"Letters of good cheer may be attached to contributions, if the donors wish to send a message with their gifts. This was done in the last collection and many friendly replies and expressions of gratitude" were received. "Indeed, this presents an opportunity for Canadians to write to their allies as an expression of goodwill and a desire to further peace on a basis of international friendship among individuals."

You are asked to gather together all the clothing and bedding you can spare for the second National Clothing Collection. Watch your newspaper for further details of your community Clothing Committee's plans for collecting donations, or get in touch with the chairman of your local committee.

Wanted—A junior assistant in the Treasurer's office. Salary, $100 a month. Apply to: The President, Women's Missionary Society, Room 800, 100 Adelaide St. W., Toronto 1, Ont.

Graduation Service
Missionary and Deaconess Training School

THE forty-ninth graduation service of the Training School was held in Knox College Chapel on Tuesday evening, April 16th. The Rev. Joseph Wasson, D.D., was in the chair and the Rev. E. A. Thomson conducted the devotional exercises, the service of praise being led by the Calvin Church choir, with Miss Florence Craig as organist.

The Board was very grateful, Dr. Wasson said, to all who had given their services to teach the students during the session, and to the Women's Missionary Society for their assistance. The number of young women training for the service of the Church had made it necessary in the autumn to look for a lecture-room outside Westminster House. The time had come when the School building must be enlarged, and plans already being considered would provide for a chapel, lecture-rooms, and a gymnasium. The Board was looking forward, Dr. Wasson said, to the time when the Training School would have not only a larger building but also a regular staff of instructors. The Church was to be congratulated on having a Principal of Mrs. Ralston's qualifications to give leadership, supervision and guidance to the young women in the School.

Mrs. Ralston

During the session, Mrs. Ralston reported, there were twenty young women preparing for church work—by their studies, their life together at Westminster House, and the practical experience gained in assisting in work at Toronto churches and in visiting hospitals. She was proud, she said, not only of the number of students but also of their character, and proud, too, that the graduates who had gone out in recent years were maintaining the high traditions of their predecessors.

The Rev. W. T. McCree, D.D., Secretary of the Board, was in charge of the presentation of certificates and awards. Leadership Training certificates were presented by Miss Margaret Webster to nineteen students of the three classes who took the course given by Dr. W. A. Cameron (Missionary Education), the Rev. E. A. Thomson (Leadership of Young People's groups), and Miss Webster (Girls' Work). To Miss Barbara Isaac and Miss Hazel Reaveley, who had the highest standing in the second and first years, respectively, Mrs. McMurrich presented General Proficiency Scholarships, and, on behalf of the Alumnæ Association of the Training School, Miss Reith presented the Alumnæ prize to Miss Reaveley, who stood first in the Bible Reading course.

Certificates were given by the Rev. Drummond Oswald to second and first year students: *Second year*—Miss Barbara Isaac, Stayner, Ont.; Miss Ruby Low, Sylvania, Sask.; Miss Estelle MacCausland, Tyne Valley, P.E.I.; Miss Margaret McKenzie, Port Arthur, Ont.; Miss Catherine Watson, Watford, Ont.; and Miss Edith I. Anderson, Weyburn, Sask., *in absentia,* Miss Low receiving the certificate for her. *First year*—Miss Hilda Blackwell, Weyburn; Miss Margaret Boyd, Victoria; Miss Dorothy Gish, Eckville, Alta.; Miss Helen Grieve, Guelph; Miss Hilda Lord, Verdun; Miss Anna McDonald, Avonmore; Miss Margaret McNaughton, Briercrest, Sask.; Miss Hazel Reaveley, Edmonton; Miss Rae Starrett, Toronto; and Miss Joyce Wooding, St. Catharines.

Miss Mary Shaw Miss Bessie Halliwell Miss Evelyn B. Walker

1946 GRADUATES

Proficiency awards to Miss Low and Miss Boyd, who came second in their classes, were presented by the Rev. James Milroy, Moderator of Toronto Presbytery. The three members of the graduating class received their diplomas from Mrs. Ralston: Miss Bessie M. Halliwell, Springton, P.E.I.; Miss Mary Shaw, Moose Jaw; and Miss Evelyn B. Walker, Winchester Springs, Ontario.

Professor D. K. Andrews of Knox College delivered the address to the graduates, basing his remarks on the text, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint" (Isaiah 40: 31). In this he saw a picture of those who had dedicated themselves to Christ's service, showing the liberating power of the Christian faith, the effective strength and the endurance of God's people. Our faith, he said, enables us to rise to the heights and broadens our vision. Those who were going out from the Training School to serve the Church would be engaged in a great work, and they should never cheapen it. They were called to work, not in one congregation—for no congregation stands alone in its work—but in the Presbyterian Church, which stretches from sea to sea, and beyond the seas, in India, British Guiana, and China, and is part of the great Church Universal. ''The Christian can mount up with wings when he thinks of these things,'' he said. But he can also ''run and not be weary''—towards the goal, the redemption of men, the building of Christian character and Christian society. The work to which they were called would not be easy—the winning of men, women and children—but they could ''run'' without weariness, because they were seeking the Kingdom of God and the redemption of men, Professor Andrew said, reminding them of Paul's words, ''I can do all things through Christ which strengtheneth me.'' And, most important of all, the Christian knows what it is to ''walk and not faint''. It was the way they ''walked'' that would count—in the innumerable little things of everyday life, and their attitude towards the people with whom they came in contact. No task in the Master's service was too small to deserve all their care and effort. As they went out to the work to which they were looking forward, they should ''wait on the Lord'', for ''They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint.''

The Presbyterian Church.

The Presbyterian Church has a history, marked not only by loyal acknowledgment of God's sovereignty and allegiance to God's word, but also by the unfaltering assertion of human freedom. . . . Side by side with the love of liberty has been the love of education, both naturally flowing from the recognition of Christ's authority and from the unfettered study of the Word of God. The Presbyterian Church has always stood for a high standard of education, not only for her ministers but for her people. . . . We praise God for our membership in the Presbyterian Church; we pray for the peace and prosperity of our Zion; we love the flag that floats over this regiment in Christ's conquering army. And, because of our loyal attachment to our own battalion, we love none the less, but all the more, to learn of the victories won by other regiments all along the line.

—Dr. D. M. Gordon (Quoted in *Daniel M. Gordon, His Life*, by Wilhelmina Gordon.)

Christian Home Festival in Jobat

Miss Margaret F. Kennedy tells how the Jobat Christians observed the Home Festival, just before she left India for Canada.

THE Festival of the Christian Home, which, originating in China, is now being observed annually in various parts of India, was observed in Jobat this year for three days, January 25th to 27th. In preparation for this festival and for the carrying on of the year-round programme of the Christian Home Movement, a Committee was appointed by the Mission Council, and its members passed on ideas and suggestions to the various congregations, in each of which a Christian Home Committee of Indian members was to be appointed. This Committee in Jobat was most co-operative, and the result was a happy and, we hope, profitable festival time. The homes of the community were all visited by some member of the Committee; to each home was given a picture card on which were written Bible verses and a prayer, these to be learned and said by the whole family together; daily worship for the family was emphasized; all were told that, during the festival, their homes would be inspected and judged in respect to cleanliness, decoration, attempt to make a garden, and the presence of a latrine.

After these preparations, it was a sad blow for me to receive word that I must leave for Calcutta on the 24th, as there was a sailing to America. I wired to see if I could wait over and eventually the reply came that I might wait until Monday, the 28th. When Friday the 25th dawned, I think others, too, had that half hopeful, half apprehensive feeling I had, as we wondered if the Festival would go well. In the morning from 8.30 till 9, there were to be ''Family Devotions'' in the church and, instead of seeing rows of women on one side and rows of men on the other side of the building, it was rather a thrill in this and subsequent meetings to see everyone sitting in his or her own little family group. There were many smiles and shy little giggles as the wives sat down beside their husbands and arranged their children between, as this was a most unusual performance. Daniel bhai, the padre of Jobat, led in the devotions, and did it very well, and we started to learn the Festival verse (''As for me and my house, we will serve the Lord'') and the Festival hymn, the chorus of which may be translated, ''May God bless that family that lives in the light of love.''

At half-past one on Friday we set out to inspect the homes, and I wonder how the poor wives and mothers felt when the imposing delegation—Miss Buchanan, Miss Scott, Bhima bhai and I—entered their tiny houses. It was wonderful, though, to see how hard they had tried to transform their two rooms. Without exception, they were all clean, most of them neat, while some of the decorations were weird and wonderful. Pieces of coloured paper, old Christmas cards, sprays of flowers, burnished brass dishes, shining china cups, and even eggs were all on display to brighten things up, so that one wanted to give everyone a prize because of the effort they had made. In one home we found a pot with a flower growing in it and the father proudly told us that this was their garden and we should count it as such, because they had no space near for a garden. We had barely got around all the homes, when the three o'clock bell rang for the ''Mothers' Meeting''. Despite her protestations, Miss Williamson was prevailed upon to speak on ''The Influence of the Mother in the Home''. After all her experience with children in the Babies' Home, we assured her that this was definitely her subject!

The evening meeting, under the leadership of Miss Buchanan, was centred around the thought of the ''Influence of the Home'', suitable Bible passages being read and a message given. One Jobat family, by means of a short drama, showed how all members of the family could co-operate in home tasks. At this time, the congregation decided what they, as home-builders, would aim at throughout the year. From a list of suggested aims, they chose the following: 1. Prayer before eating. 2. Daily family worship. 3. Keeping the home clean and decorating it with Christian pictures. 4. Having all the family examined by a doctor once a year. 5. Co-operation in the work and the play of the home. 6. Attendance at Church and Sunday School every Sunday. 7. Regular giving of money for the Church's work. 8. Encouraging and helping other families to fulfil the above aims. A copy of these Aims was made for each home.

On Saturday morning Family Devotions were again held, then at noon on both Saturday and Sunday a Committee, including Dr. Quinn, went around the homes to hear the memory work. It was quite a moving experience to see how the parents in some homes had taught their children, even down to three-year-olds, to sit cross-legged in a row, say the few verses with their mother and father; then with hands folded and heads bowed, they would repeat the short prayer together. Here again prizes had been promised, and these were most difficult to award. There was a special meeting for fathers on Saturday afternoon, when Dr. Quinn spoke of the influence they could exert in their homes. Meanwhile, the women gathered on a grassy spot and we all played games under the direction of two young Indian women. After their meeting the men went over to the tennis court and they, too, played various games, many of them learning for the first time how to throw horseshoes.

The Saturday evening meeting was led by the evangelist, Bhima bhai, and his exemplary home life made it very fitting that he should give a message on the subject. This was followed by a drama put on by the men of the congregation, and they really did very well—a young soldier away in the war, while writing a letter home, recalls various scenes in his home and village life and tells what these memories have come to mean to him—of family worship, teaching received in Sunday School, truths taught him at a Boy Scout camp, by his Minister at confirmation, by his parents when he went to college, etc. At all the meetings the special verse was repeated, and, by this time, everyone knew the special hymn too.

Musa Padre from Mendha led in the worship Sunday morning and he spoke very well on the subject of God and His Word in the Christian home. He used to great effect a pamphlet put out by the Bible Society, calling on children, individuals, a family, an old man, etc., to come to the front while he read verses showing how applicable the Bible is to all types of people, and how necessary. Instead of Sunday School that afternoon at five o'clock, we had a service which was to be the climax of the Festival, the Service of Consecration, and this was conducted by Daniel padre. To my great disappointment, I had fever and could not attend this last meeting, but Miss McConnell said a fine, reverent spirit was manifested. After the service each family was to go home and have a time of prayer, that they might re-dedicate their home and themselves to serve the Master whose name they bear.

So ended the Christian Home Festival in Jobat and we do hope that our Bhil friends have received one more encouragement to show by their daily lives what it means to be a Christian, that those around may, through them, be led to seek the Truth.

God, give us eyes to see the human need;
God, give us hands to do the noble deed;
God, give us hearts that bleed when others bleed;
Save us, good Lord.

God made us great, not with mere power and gold,
But with compassion strong and meekness bold;
For others, not ourselves, the trust to hold;
Save us, good Lord.

God, make us true, clear as the heaven is clear,
Clean in our way of life, not knowing fear,
Building love's mighty kingdom far and near;
Save us, good Lord.

God give the world the visioned peace that came
Before men's eyes through smoke and battle flame;
Make us a nation worthy of Thy name;
Save us, good Lord.

—Frederick George Scott.

Sunbeam Singh to Friends in Canada

Sunbeam Singh, the daughter of Mr. Kuber Singh of Isagarh, is a teacher in the Helen Macdonald School at Jhansi.

Dear Friends,

I AM a native of Jhansi since my infancy. I picked up the very first alphabet in the Canadian Presbyterian Mission Girls' School, Jhansi, and there I got schooling up to 8th standard. As I was ambitious of prosecuting further studies, I joined the Queen Victoria High School, Agra, and from there I passed my High School and undertook the Intermediate Training Course.

Agra is famous for the Taj Mahal, which is one of the "seven wonders of the world". It is the best known building in India.

After coming out as a full fledged teacher, I worked as an assistant mistress in the Municipal Girls' School, Jhansi, for a year. The very next year I served the Government Girls' High School for some time and now I feel pleasure to be on the teaching staff of the C.P. Mission School, the institution where I gathered the first rudiments of knowledge and passed my childhood. Now there are many grown-up girls in School who were infants when I was here.

The total number of the staff is 12, including a nurse, who looks after the patients as well as attends the people living in the Compound whenever they require her services. The serious patients are sent to the Hoyt Memorial Hospital. All the teachers live in the same Hostel and all mess together.

Our institution imparts education to the 8th standard. Every teacher is in charge of a class, but different subjects are taught by different teachers. I am the class teacher of Class 6.* Here in the Hostel provision is also being made for the girls reading in 9th and 10th standards. These girls are conducted by a maid servant to the Government Girls' High School, Jhansi.

The outdoor games and the Girl Guiding activities, etc., keep our evenings engaged. Every Sunday girls have Sunday School and C. E. meetings, in which some of the teachers give all the possible help and guidance. At times most zealous ones go out to preach the Gospel.

Every morning we gather in our Chapel-Hall before the commencement of the school work and we have short prayers, which are conducted by the teachers in turns. Usually we have examinations three times a year.

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* The 6th class girls write the Government examinations.

My parents live in Isagarh village, which is about 5 miles off from this institution. In that village there are about 30 Christian families. Besides Christians, there are also some Hindus who live at a short distance. Nearly all those who live there are cultivators. There we have a church constructed by the Mission, where we attend the Sunday services and Wednesday prayer meetings. We also have a pastor who conducts all the services and looks after the church affairs.

We also have a Primary School there. After completing the primary course, children come to the C.P. Mission School, Jhansi, for further studies.

I am very much thankful to Almighty God that I am now in a position to serve my Lord here among such amiable and inspirational surroundings.

With all good wishes,

Yours sincerely,
Sunbeam Singh.

Village Work on the Jhansi Field

Dr. Elizabeth Thurrott of Jhansi writes about some of the village work she was doing.

—I want to tell you a little about the village work. Though there was such a great demand for our time and energies among the forces, we could not neglect the villages round about us. So we went out to Badanpur, some sixteen miles west. There accommodation was arranged for us in a house in the village by a high-class Hindu, who thirteen years ago, when he was a boy of fourteen, had cut off the sacred lock of hair and had begun reading the Gospel to his relatives; and throughout the years, he says, he has neither worshipped the Hindu gods himself nor allowed his young brothers to do so. We stayed for two weeks visiting the villagers in their homes, having them visit us, and in the evening sitting with them round the camp-fire, seeking to lead them to a knowledge of the true God. A warm invitation was given us to come back; at any time we could arrange to come a house would be got ready for us.

Another village was much on our hearts, as there a poor *chamar* (outcaste) widow, who had torn off her charms when she first heard the story of Redeeming Love, was hungry for more of the story, not only for herself but for others. We went to this village and had a fine two weeks there. In the mornings we went to the homes, taking the flannelgraphs with us. We sat where all, men, women and children, could see and hear, usually on a platform outside the door, and gave our message. In the evenings when the work in the field was done, men—on the last evening women, too—came to our tent, crowding in, and sitting on the ground till long past midnight, while Samuel and I sought to teach them the way of life.

Our last village was Rosina. When we arrived there, practically every man and child in the village came to help us pitch our tent. What a warm welcome! Men, women and children visited us from early morning till late at night—we were seldom without visitors.

What of medical work? Yes, of course—even if I had wished to forget I was a doctor it would never be permitted. People come sometimes even sixteen miles or more to our dispensary, and from early morning till late at night. People who are seriously ill and need nursing, and operative cases, are recommended to go to the W.U.M.S. hospital in Jhansi for treatment. But daily there is a stream of patients, once again men, women and children. We treat all, rich and poor alike—for eye troubles, stomach troubles, broken bones, burns, ulcers, wounds of all kinds—the lame, the halt, and the blind. I could never tell you it all, but all need your prayers.

Blessings on you all.

Changing Times in India

From a letter from Mrs. C. P. Young, Jhansi, India, (April 3rd):

. . . We are all well and busy. The high school girls finished their matric examinations yesterday. The Household Science one comes next week. . . . The Middle School examinations start to-morrow. The Municipal teachers were supposed to be the supervisors but they have gone on strike, so that three of our teachers have to go with the girls. When even India's women go on strike, we do feel that a new day is dawning. They are not fighting the Government this time. It seems that the Municipality keeps them waiting for their pay and even then does not pay them according to Government standards, so that they have something to strike for.

Politically we are making history these days. Just how the Government is to be given over it is hard to say, but we are hoping that the different parties will be able to work together long enough to have things done in peace and concord. The ordinary Indian on the street looks rather dubious when we tell him that the Government is to be entirely Indian. It won't be easy for the rank and file, for a time at least, until things get running smoothly.

Miss Ramsay Looks Back over the Year in British Guiana

As Miss Margaret Ramsay tells of her year's work in British Guiana, we get a clearer idea of what she and others are doing, and how they are working, in order to reach more and more of the people there, especially the East Indians.

—Looking back over the year, I seem to see a long succession of early mornings when I was catching trains and boats, day-long journeys by motor car, and endless lunches of sandwiches and thermos-bottle tea. However, I can see, too, many things of a different kind, much more important things.

Miss Ramsay

It has been my happy and fortunate lot to work in all our fields here in British Guiana. First of all, when I arrived in 1944, I was in Demerara, and then in January of 1945 I went to live in Berbice. There the work was much the same as in Demerara. The visiting of the schools, with its unlimited opportunity for teaching the Bible, sometimes to a hundred children or more at a time, was a wonderful experience. I think of Albion School, and realize one could give one's full time just to teaching the Bible in that school and among the parents of the pupils.

It was interesting meeting the women in the various centres, although they seemed a little harder to gather together than the children. I think of one group, the members of which could speak very little English and seemed to understand about as much; one found oneself using language suitable for little children, but it seemed to be adequate and apparently interesting.

The work in New Amsterdam itself was particularly interesting—I suppose, because it was different. A choir was started with some of the boys and girls in the church there and, although we didn't make great strides with anthem singing, we did help the congregational singing. It is good to know that the choir is still carrying on under Miss Goodwill's leadership.

Then there was the teaching of the deaconesses-in-training, and as is quite usual in such cases, I myself was helped greatly by the Bible study. Here, too, a little music teaching was attempted, our instrument being an Indian harmonium, which one pumps with the left hand while playing the treble notes with the right. I should not choose this instrument for singing, as it is a bit shrill, but . . . the girls were able to learn some hymn tunes, which may be useful if they find an organ where they are working.

Of course, there was Sunday School work, and at the New Amsterdam church in the morning I used to help in the music and teaching of the lesson. Then at a little village, a couple of miles up the road, there was another school in the afternoon. This was quite different from the morning one, as it was composed mainly of little children, while the one in New Amsterdam had boys and girls from the Berbice High School. Here in a little house we would gather in the children, sometimes as many as forty, and how they loved to sing! This little house was also used for week-day meetings, and a Bible study class met with great benefit on Thursday evenings. I'll never forget the little Sheet Anchor Sunday School for many reasons—one, though not the most important, was that there one day I received three marabunta (a kind of wasp) stings on my legs, which were most painful; and another day I had to lift the children over a five-inch-wide path of red stinging ants that had taken possession of the bottom step of the stairs up to the house—one was lucky if the ants didn't discover you, while you were helping the children.

I stayed there only till July, then for a month was in Georgetown again, trying to learn to be treasurer of the Mission, while the Rev. John Elder and Mrs. Elder were on furlough. Since then my days seem to have been filled with figures, figures and more figures. However, I have enjoyed this part of the work; it is an exacting task, but one that also gives great satisfaction when everything goes well.

During August, Miss Anderson and I spent a little over three weeks at Bartica, on vacation. This gave us a little change of altitude, especially when we went to our new church, which is built on a little hill. It was no cooler there, but it was a nice change, and we enjoyed helping with the church services and the Sunday School.

In September, with the arrival of two new W.M.S. missionaries, Miss Edna Goodwill (Western Division) and Miss Sara Cameron (Eastern Division), I again changed my residence, this time going to the Essequibo field with Miss Cameron. Here there seems to be, as in the other fields, unlimited opportunity for carrying on the work of the Kingdom. On this coast there are ten preaching stations, and we should like to help each one of them. Unfortunately, not having a car of our own, we were able, up to the end of the year, to visit all the churches just once.

Of course, we visited some quite often, but transportation is difficult. There is also visiting to be done on the islands that extend across the mouth of the Essequibo River. First, there is Tiger Island, a small one nearest the coast, with about 300 people, Mohammedans and Hindus, who unfortunately do not understand English any too well; we have a Primary school there but, as far as we know, the only Christians are the teacher and his family. The children in the school have memorized many Bible passages and have received Gospel portions, and we pray that the Lord will give the increase to His Word.

On Wakenaam and Leguan Islands there are four schools and seven preaching points. In three places we have met with women, and had Bible study and prayer with them. The only drawback in the carrying on of this work is again the difficulty of transportation; we have to travel on the river steamer to reach the islands and depend on the one car on each island to get around. However, we are very glad to get there at least once a month, to visit and teach in the schools, meet with the Christians, and visit as many homes as we can. . . .

At harvest time Miss Cameron and I attended and, in most instances, presided and gave the message at services at all stations except Tiger Island. These Harvest Services have come to have an important place in the life of the Church here, and as there is usually a large gathering at such a service, it is a good opportunity to give a Gospel message. To get to one place on the Poneroon River, we drove for two hours, then went down the river in a little row-boat for a mile or so. We had a lovely service, in a private home, as there is no church building; the people had come down and across the river in their little boats to attend. On the way back we had a still smaller boat, and there were seven adults and one child in it—we really needed as many people, as we had to travel against the tide, and it required five men to row the boat to make the necessary headway. I am not particularly happy in small boats, but one finds oneself doing all kinds of ''queer'' things in the course of one's work.

Glad Tidings Secretaries and all others who would extend the circulation of the Society's magazine are reminded of the reduced subscription rate for the latter part of the year. Beginning with the July-August number, *The Glad Tidings* may be had for the balance of the year for 25 cents, if the magazine is to be mailed direct to the subscriber, or 20 cents, if it is to be included in a parcel to *The Glad Tidings* Secretary, or some other member, for distribution. It is suggested that many may wish to take advantage of the reduced rates to introduce the magazine to non-subscribers.

Strengthened During Difficult Years of War

From the address given by Bishop Berggrav of Norway at the ecumenical service at Geneva during the meeting of the Provisional Committee of the World Council of Churches. (See Miss Wrong's letter in our May number.)

. . . You must not talk too much about our sufferings. You must not call certain Churches, as I have heard it done, ''heroic'' Churches. That is wrong! We are privileged Churches and we have perhaps more to account for than other Churches. The Scriptures say: ''By their fruits ye shall know them.'' The question now is what fruits will those Churches bear which have had the greatest experience of God's grace during these diffiicult years. . . .

. . . The experience that strengthened us more than any other was that God, who in the past so easily seemed somewhat unreal in the modern world, became for us the closest and strongest daily reality. Holy Scripture, God's Word, was the most real word that existed. We had in the Bible our first, best and strongest means of speech. In prison we were literally at war with the Gestapo on account of the Bible. When I myself was interned and was allowed to send a short letter to my wife each week, I wrote after the first Sunday in Advent, 1942: ''The Gospel for yesterday was remarkable: I am come to set the captives at liberty, to bring freedom to the oppressed.'' My wife was then called before the Chief of Police and told that her husband was henceforth forbidden to quote the Bible. ''The Bible is much too topical.''

God's Word is topical for all men, even for those who are said to be unbelievers—though more men believe than are themselves aware of the fact, so that even these so-called unbelievers found the Bible to be something extraordinary. If a man merely caught sight of a Bible lying on a table he felt: There is the toughest reality in the world.

When the Bible is persecuted, then God's Word becomes a living power in the soul of a people.

There is one word that expressed the basis of this experience, the name that God called Himself when He said: ''I am that I am.'' I would like you all to be able to understand that the word *God* was reality, everyday reality, not only in the hour of prayer, on Sunday morning, not God in the Church only—but God in battle, God in suffering, an actual God even when we could not for the moment find Him; in the darkness when one had abandoned God, He was nevertheless paradoxically God, the reality. We could not get away from Him. He was there. The Lord's Prayer took on new meaning; in the first line there is the word: Thou *art*.

To say that we were helped is not to say that we were always helped as we would have liked to have been helped. The truth is that there were hours, days, weeks, months, when we desperately questioned God because His purpose was quite hidden from us by our suffering—not one's own suffering, which is never the hardest, but when we were forced to realize how fearfully the innocent suffered and how those who suffered had increasingly more and more to bear, how they were tortured by the enemy—sons, daughters, husbands—and we asked, ''God, where art Thou?'' Those were the hours when Christ became real. . . . In our darkest and hardest hours, in the experience of being forsaken by God, Christ is with us for He, too, has been through this experience.

The Spirit of God moves in many ways. He works through small things as well, through events that no one sets much store by and that seem insignificant—and through people too, neighbours! These small things constitute the holy fellowship to which Christ has called us. We were made aware of this fellowship, too, by the way that God's Word was passed on from man to man and in the way the people prayed for one another. We were supported by the intercessions of our fellow Christians. In this way we experienced fellowship as alone God can grant it to man.

Strangely enough it was precisely in our isolation, when all legal communication with the outside world was strictly forbidden, that we in Norway really learned for the first time the meaning of ''ecumenical'', which is the living, inner fellowship of Christians in the world. There we sat surrounded by walls. But we knew that over the sea in England, in America, in Canada, on the other side of the mountains in Sweden, south of us in Denmark, all over Europe and right down here in Geneva hearts were beating for us, prayers were being offered for us. Illegally we heard: ''They are praying for you.'' I received a letter from Geneva: ''Take comfort. Your friends in the Churches all over the world are praying for Norwegians, too.'' We thanked God then.

I must tell you about an incident that happened while I was in prison. A peasant woman wanted to bring me a bottle of milk. She succeeded in getting past the guards and handed me the bottle through the kitchen window. She then whispered: ''Bishop, my husband listened yesterday to the forbidden radio. The Archbishop of Canterbury has prayed for you.'' She ran quickly away, but the news remained. It was as if God had suddenly broken all the walls asunder, and heaven and earth were open and there was free air and Christian fellowship.

Here I have a confession to make: I wondered anxiously what it would be like to meet to-day with friends from all the different parts of the Christian world. The surprise, for me at any rate, was that it was no surprise. It was quite natural. Natural because we have lived together more closely during these five years than we did when we could communicate with the outside world. We have prayed together much more, we have listened together much more to God's Word, our hearts have been alongside one another. . . . The time is past when Christian fellowship in the world was a groping experiment. Christ has said to us during the war: ''My Christians, you are one.'' Thank God, for it is not the general rule in the world that living fellowship can be taken for granted after the peace.

Let the Church of Christ be the fire in the forge of the world! For it is cold now in the world. . . . May He bless His Churches in their tremendous responsibility.

—*The Christian News-Letter.*

Christians in Japan

From a letter received from The Church of Christ in Japan in reply to greetings sent by the Foreign Missions Conference —

. . . We Christians are believing that our land will be lifted up through this cross and that we will be given new vision, power and love for all those who suffer in like manner.

This, however, cannot be brought about unless many thousands more come to know Christ as their Saviour. The bringing in of the kingdom of God here and all over the world is the great task in which we can all join hands and work and pray together. This is our only hope for a lasting peace. Because we have been brought to repentance we will be blessed if we endure.

We are looking forward to the time when again we can be brought together through a free exchange of Christian workers, letters, etc. At this present hour in Japan we need your earnest prayers for the spiritual and material support of our pastors who are now suffering intensely for the want of even the very necessities of life, so that the Church of Christ may once more be resurrected into new power and life both spiritually and materially. Also we need those who are called by God and who will understand our needs and work with us to root out those things that hamper and will encourage the things that strengthen and bring about His Kingdom.

You ask for our prayers. We will indeed join hands and pray for each other. . . . Your wonderful letter brought us encouragement, hope and joy!

Aboriginal Missions in Australia

Mrs. Hamilton, International Correspondent for the Presbyterian Women's Missionary Union of Queensland, kindly sent this account of their work among the aborigines in the north of the State.

THE Presbyterian Church of Queensland is interested in Aboriginal Missions at four stations, all of which are situated in the Gulf of Carpentaria—Aurukun, Mapoon, Weipa, Mornington Island. The three former are on Government reserves, which extend thirty miles inland from the coast-line of about 300 miles. Mornington Island is 30 miles by 20 in extent. The soil is of poor quality, but each station has a large vegetable and fruit garden, and fish are easily procured.

The population of the individual stations is—Aurukun 654, all full blood aboriginals; Mapoon, 320, about 75 per cent. half castes; Weipa, 186, all full blood aboriginals; and Mornington Island, 316, about 40 per cent. half castes. At Bentinck Island, south of Mornington, there are between 400 and 500 natives. They are probably the most primitive of all coastal aborigines and till quite recently had resisted all attempts to establish friendly relations. Within the last few weeks, however, one of the tribes had shown itself desirous of a visit by the missionaries of Mornington Island and when the Mission launch called at Bentinck Island a number of people went to Mornington Island and were delighted with what they saw and heard. As this is the first time within the knowledge of white men that these natives have left their own island, it is considered a great forward movement.

The impossibility of securing an adequate staff has imposed a very heavy burden on all missionaries and in most cases there has been only the superintendent and his wife on each station. The exigencies of the war situation imposed further heavy responsibilities on all superintendents. At Aurukun and Mornington Island there was not only an establishment of service personnel for more than two years, but also a constant coming and going of officers and men of the Forces. This had its effect on the people, but it is good to know that the servicemen's conduct was exemplary and the natives suffered nothing by their association with them. Indeed, their horizon was widened and their contact with large numbers of white men has given them more than a glimpse of the wider world, and many of them are reaching out for a larger life than the old tribal ways could give them. We need now consecrated men and women who are prepared to accept the challenge of need.

There is a good attendance at morning worship, and the Sunday services are also well attended. Two motor launches—the *J. G. Ward* and the *Morning Star*—in the past maintained the necessary transport between the stations. However, when the Japanese invasion threat was looming, both launches were under the control of the Defence authorities for some time and were returned in a condition that necessitated extensive repairs. Since then, the *Morning Star* has been wrecked and is likely to be a total loss.

Our immediate Past President, Mrs. John Thomson, besides personal gifts, was presented with a cheque for £400, which is to be used towards the purchase of a boat for the mission stations. The money for this object was donated by the Presbyterian Women's Guilds throughout Queensland as a tribute to an exceptionally fine personality, and in her honour the boat is to be called the *Janet Thomson*. Of course, it will take considerably more to cover the cost of a boat and we all hope that when the vessel is launched Mrs. Thomson herself will be present to perform the ceremony.

Our P.W.M.U. has also undertaken to provide a kerosene-operated refrigerator for each station. About August each year the Christmas boxes for the stations are packed in Brisbane and despatched in time to reach their destination for the festive season. Gifts of money are used to purchase necessary medicines, bandages, etc., and the boxes also include a large quantity of clothing, old linen, soap, needles, writing pads, and other useful articles.

The principal industries on the stations are cattle-raising, timber, and firewood. Plans are in hand for future development and it is proposed to establish a rural school on one station, to which promising children from all the stations may go to learn trades and household accomplishments. A hospital will be established on each station and a nurse appointed to care for the health of the people. It is exactly fifty years since the establishment of the Mapoon mission station and, of course, the difficulties encountered then were enormous. The bush *gunyahs* of those days have been replaced by neat houses. A large cocoanut grove was planted and the cocoanuts are used for food, and hundreds of pounds worth of fans have been made from the leaves. The women and girls have become very proficient at fancy work and make splendid housekeepers when they marry. Last year twins were born to a young married couple at Aurukun, and the poor girls have been saddled with the names of Marie Tootingytima Pamkotch and Norah Minprimma Pamkotch—by way of anti-climax, the surname is Joe.

One of the first fruits of mission work, Maud Presly, became a teacher at Mornington Island and Aurukun. She had great ability in imparting knowledge, and was a devoted Christian worker for many years. She died last year, but will long be remembered by the children she taught and loved.

In 1942, one of our R.A.A.F. planes crashed at Weipa, and eight of the nine men were accounted for. Evidently the parachute of the ninth refused to function at the right moment. The Weipa rescue party were all full blood aboriginals. Four of the airmen were badly injured and one with a broken leg was transferred to a stretcher made of two strong saplings with the man's parachute wrapped round it. They all made a good recovery and were very much thrilled to know that they had been rescued by a Presbyterian Mission, as three of the four injured men were Presbyterians. Our Queensland Minister for Health and Home Affairs presented the rescuers with gifts of knives, beads, etc., as a token of gratitude and appreciation.

Chinese Ladies' Auxiliary Honours Miss Lambert

IN May the Chinese Ladies' Auxiliary, Toronto, met to pay tribute to one who has worked in their midst for many years, Miss M. Lambert.

Miss Agnes Dickson, who had been spending the winter in the city, brought the ladies an Easter message in Chinese. Mrs. Quan then spoke of all Miss Lambert had done for the Chinese for many years, visiting the homes, helping with the children's work, tending the sick, and assisting wherever she saw a need. She was treasurer of the Ladies' Auxiliary until the beginning of this year, when her health made it necessary for her to resign. Always she has played a big part in the Auxiliary, preparing refreshments for all occasions, tending the children at meetings, sewing and knitting for the bazaar, etc. Mrs. Quan said she showed the spirit of Jesus in all her work and reminded her of the parable of the talents, ''Well done, thou good and faithful servant; enter thou into the joy of thy lord.'' Miss Dickson translated Mrs. Quan's tribute to Miss Lambert into English, and Miss Lambert, thanking the ladies, said it had given her great pleasure to serve her Master in this way; she had learned much, she said, from Miss Dickson, who allowed her to accompany her when she visited the people.

As a tangible expression of their appreciation Mrs. Quan, on behalf of the Auxiliary, asked Miss Lambert to accept a gold pin and a sum of money.

Mrs. Quan also spoke of what Miss Dickson had done for the Chinese families and, in appreciation of the help she had given them during the past months and to show their deep love for her, asked her to accept a small gift.

Refreshments and a social time brought this happy occasion to a close. Miss Dickson's sister was with us and, during the social hour, one of the Chinese ladies, wanting her to have some remembrance of Toronto, gave her a lapel pin from her own coat.

—Fay McTavish.

Easter Services on the Brownvale Field, Peace River

By Mrs. R. S. Stevens

OUR little church, the McQueen Memorial Church at Brownvale, was well filled with parents and children—100 or more—on Easter Sunday morning. Friends had sent in lovely flowers, lillies, daffodils, carnations, etc., all adding to the beauty of the service. A junior choir, of six boys and six girls, led the singing, their first attempt, and also sang an anthem, "Come, Praise your Lord and Saviour". The primary children, who had been trained by Miss Joyce Love, gave an exercise, "God's Gift of Spring", followed by the hymn, "Jesus wants me for a Sunbeam". Little Tommy Sydnes sang "Under His Wings" very sweetly. Ian Leitch, who had memorized the Primary Catechism, was presented with his certificate.

We had just received a letter from Bhoja, our native missionary in India. Last year the children of our Sunday School contributed $60.00 towards his support, and they were thrilled to receive a letter from him, written in his own language and translated by one of the missionaries; it was read and enjoyed by all. It showed what a difference the Gospel makes in one's life when one becomes a Christian. Our Easter offering, over $18.00, will go towards his support. Another item of interest was the baptism of four little children, brought by their parents to be dedicated to the Lord.

Our evening service was well attended, too, the Easter message and hymns bringing gladness to our hearts. At the close, the Sacrament of the Lord's Supper was dispensed, five uniting with our church, one a girl of eleven years of age.

In the afternoon we got to Last Lake, to hold our first service there since Christmas—nine miles by car and the remaining three with team and democrat, driven by Danny Roberts through snow, mud and water. The horses just walked most of the way, but at the end of the trip it was good to meet a nice little group of people, eager to have the Easter message. After the seeding is done, these people hope to start the building of their little church. They have the lumber there all ready for it.

Prayer

O THOU who art a spirit, infinite, eternal and unchangeable, we beseech Thee to hear our prayers. We humble ourselves before Thy perfection in adoration and gratitude. We confess our sins and ask Thy forgiveness. We have heard Thy voice speaking to us and have failed to answer, we have felt Thy guiding hand but have chosen to walk in our own way and according to our own desires. If in Thine infinite goodness and mercy Thou dost see fit to pardon and cleanse us, may we be more worthy of Thy trust, and more willing to spend our lives in greater usefulness and truer witnessing.

We thank Thee that in spite of the clouds and darkness which seem to prevail there is still faith and hope in the hearts of those who know and love Thee. We pray for a great spiritual advance in Thy Church throughout the world, that the soldiers of Christ may arise in every land and put their armour on, so that in Thy name and through Thy strength the forces of evil may be vanquished. Bless every effort that is being put forth for the advancement of Thy Kingdom. May He who said, ''Blessed are the peace-makers'', raise up Christian leaders among the nations of the earth that the people may follow them into paths of victorious peace.

To Thy protecting care we commend all our missionaries wherever they may be. May we never be a hindrance to them through our lack of understanding, patience or generosity. Touch us with a deep pity for suffering humanity and a great longing to do our part, so that they may know that Thou art the Way, the Truth and the Life.

Increase in us the power to pray unceasingly and to study Thy Word more effectively, and grant us a greater measure of that inward quietness and confidence which comes from trust in Thee and obedience to Thy will.

We ask these things in Jesus' Name and for His sake. Amen.

Give us this day our daily bread—
    From hungry millions comes this cry;
Thou who a host with manna fed,
    Give us Thy bounty lest they die.

Thou bade Elijah rise and eat,
    Thy hand the meal and oil sustained;
When Israel's fields were parched with heat,
    Thy voice commanded and it rained.

We claim Thy promises of old—
    Seedtime and harvest shall not cease,
And we would beg that boon untold,
    The Bread of Life and Thy own peace.

—E. Lillian Morley.

Ever-Widening Sway

By the Rev. Joseph Wasson, D.D.

Of the increase of his government and peace there shall be no end. Isaiah 9: 7.

HISTORY has much to say about the decay of kingdoms. Here, however, is the thought of a kingdom which never wanes. The rule of God, in history yet not of it, extends its ever-widening sway and will continue even when time shall be no more. The law of God's Kingdom is love, so that wherever His government is there is peace, and as His government increases peace increases.

It requires an effort of the imagination to enter fully into this thought. The world as we see it is an arena for contending interests. Kingdom is arrayed against kingdom, armed, suspicious and watchful, if not, indeed, openly hostile. The ideal of peace, professedly cherished, is hindered in its realization because of selfishness and mistrust. Obviously, the root cause of our discordant days is to be found in the realm of man's spirit; the outer unrest is but a reflection of that which dwells within. We are not surprised, therefore, to hear the statesman and the politician declaring that the great need of the world is a new spirit. Jesus taught that, and the Church has declared it; but the world went by unheeding. It may be, however, that it will accept from the statesman what it has refused from the prophet.

Meantime, this new spirit is already in the world. It is not the creation of man, but of God, and is characteristic of the citizens of His Kingdom. In all nations there are those whose hearts the Spirit of God has touched, and these belong to that ''Kingdom which hath none end''. One can readily see that, as that Kingdom grows, the new spirit comes; and with that spirit comes peace.

It is quite possible, in our efforts after good government and a peaceful order, to forget that a man's first concern is with himself. On a last analysis, the only contribution that one can make to ''the spread of the Kingdom'' is the gift of oneself. Time, talents and money are all valuable. The preaching of the Gospel affords opportunity for their employment. But preaching is a means to an end; it is the proclamation of the Kingdom, God's word to men calling to repentance. But the Kingdom is other than the proclamation, and each of us must decide for himself and herself whether or not, having heard the proclamation, the Kingdom is desired. No one can plant the rule of God in another heart; it can only be accepted for oneself, and, being accepted by one and another, the Kingdom spreads.

Earthly kingdoms are of the earth, earthly and subject to the decay which waits upon all earthly things. The Kingdom of God is spiritual, hence it continues when earth and time are fled. We see, therefore, the deep significance of the words of Jesus when He said, "Seek ye first the kingdom of God."

Come to Camp!

WHETHER you live in Western, Central or Eastern Canada, come to camp! Whether you are twelve or twenty-five, come to camp! During the summer of 1946 Presbyterian camps will be held for young people all across Canada. These camps will afford a happy, healthful holiday in the out-of-doors, an opportunity for establishing new friendships and an experience of true Christian living with opportunities for daily Bible study and worship.

Below is a list of Presbyterian camps being held in the Dominion this summer. For the majority of these camps the age-groups are as follows:

Children's	8 to 11 years.
Girls'	12 to 17 years.
Boys'	12 to 17 years.
Young People's	over 17 years.

For further information about camps consult your Minister.

British Columbia

White Rock	Children	July 22-August 2.
	Girls	July 12-22.
	Boys	July 2-12.

Alberta

Sylvan Lake	Junior Girls	July 16-26.
	Senior Girls	July 29-August 8.
	Boys	July 3-13.
	Young People	August 10-19.

Saskatchewan

Buena Vista	Junior Girls	July 22-30.
	Senior Girls	July 10-19.
	Boys	August 1-9.
	Young Women	June 29-July 1.
Christopher Lake	Girls	July 22-31.
	Boys	July 10-19.
	Adult	July 1- 9.

Manitoba

Shoal Lake	Girls	July 2-15.
	Boys	July 16-29.
	Young People	August 1-14.

Ontario

Glen Mohr	Children	July 10-17.
	Junior Girls	July 18-27.
	Senior Girls	August 20-29.
	Boys	July 1-9.
	Young People	July 27-August 5.
	Leadership (Inter-church)	August 7-17.
Kintail	Girls	July 11-19.
	Boys	July 2-10.
	Young People	July 20-29.

Quebec and Eastern Ontario

Lancaster (Lake St. Francis)	Girls	Middle of July.
	Boys	Early July.
	Leadership and Y.P.S.	Last week in July and first week in August.

The Maritimes

Merigomish	Young People	July 8-18.
	Young People	August 5-15.

—*Margaret Webster.*

How One Member Used Gift Copies of "The Glad Tidings"

Mrs. ——— started sending me a copy about twelve years ago and by loaning that copy around in our Ladies' Aid, I have built up our subscriptions to 7, and each is eager to pay for her own copy. Our church is a country one and we are 4½ miles from the village, and it is to the village that the extra four copies go. We tried an Auxiliary, but owing to poor roads and too long distances, and perhaps our poverty, we made a very poor showing—but the ladies who did show an interest, I find, are very glad to receive a copy; in fact, I do not know of any better way to teach others about the Presbyterian Women's Missionary Society work. It is really the only way I can reach them. We have a grand deaconess, but her territory is 200 or more miles square and it's almost impossible for her to do very much individually. Our student minister . . . was here for 5 months and our little log church was a very lonesome place on Sundays after he left. We do not have any other service after closing Sunday School in December. We are very isolated, but nearly every home has a cheap radio, and we don't seem to mind.

The Church in South China

THE first number of their Information Service bulletin to be issued by The Kwangtung Synod of the Church of Christ in China for some years, a Victory number of March 1946, contains much of interest about the Church in that part of South China where our Presbyterian Church in Canada formerly carried on missionary work. It will be remembered that even after Dr. Jessie MacBean and Mrs. H. O. T. Burkwall, who represented our Women's Missionary Society in the Canton area, had returned to Canada the Society continued to assist the Church there by a yearly grant for evangelistic work, especially that carried on by Biblewomen in the Shek Lung district, and by the Rev. Calvin Lee in Canton.

On September 10th, 1945, the Kwang Hip Building in Canton, two days after the Japanese had returned it to representatives of the Chinese Church, was rededicated to its original use as the headquarters of the Kwangtung Synod. The church workers in the Canton area—''only twenty-five in all: pastors, preachers, Biblewomen and foreign missionaries—gathered round a flag-pole on the roof of the Kwang Hip Building'', and in a short but impressive service, after prayers of thanksgiving for peace in the world, for China's freedom, and for the dawning of a new day of opportunity, they rededicated the building to its original use.

Looking Forward With New Vision

The Rev. E. G. Jansen writing of this service and the discussion of plans for the rehabilitation of church work in Kwantung Province, says:

— The war has led the younger leaders of the Chinese Church into a new vision of the Church's opportunities and responsibilities. Their present attitude is marked by a new spiritual vitality, by a live interest in social issues, and by a keen desire for a vigorous forward policy in the various tasks that confront the Christian forces in China in this new day. A spirit of optimism and confidence is abroad.

If reasons for this new enthusiasm, this revitalized faith, are sought, I think they can be found, in part at least, in several considerations: First, victory in the war against Japan is proving a very enheartening thing for every loyal Chinese. China has regained her national freedom and in the knowledge of that freedom a new wave of national sentiment is moving the hearts of her people. A new day has dawned for China—a day of hope and promise. It is natural that in the hearts of those Christians who have seen the power of Christianity to change society, the two visions should be wedded—the vision of a new China and the vision of a Church vital in evangelism and fruitful in the righteousness that exalteth a nation.

Secondly, the war has broken down many anti-Christian prejudices. . . . Doors long closed are now open. The numerous Christian organizations that have served the needs of tens of millions of China's war sufferers have won a new welcome for Christianity in China. Chinese Christian leaders face the new day of opportunity with optimism and enthusiasm.

A third consideration is the fact that these war years in China have proved a rigorous sifting time for Christian workers. Those who treasured their own safety, those who sought position for position's sake, those who set store in comforts and emoluments, have taken respective rewards and are back numbers. Those who have come to the fore have done so by sheer virtue of their moral and spiritual leadership. It is natural that such men should tread with a firm step and speak with a clear voice.

It would seem that the Christian forces in China are facing a period which gives every promise of advance and progress. May God grant that the passing of time will prove it to be even so.

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Changes During the War Years

Dr. J. S. Kunkle writes, in the same number, of changes that the war years brought in the Church in Kwangtung.

— Ruined buildings are seen everywhere. Many of those still standing have been stripped of all wood. Houses otherwise intact have been robbed of furniture. Christian churches, schools and hospitals have not entirely escaped desecration and destruction. Everything left seems a piece of good fortune, the buildings, furniture and library of Lingnan University for instance, and of the Theological College. The great wonder is to find not only buildings intact, but the old work continued in them. The Hackett Medical Centre, Ming Sam school for the blind, and most of the churches have been able to continue their work throughout the whole of the seven years of the war.

The Synod has ten districts or Presbyteries, nine of which were occupied for longer or shorter times by the enemy. More serious than the destruction or occupation of churches was the scattering of church members. Many of the Christians have been refugees, some of them for the whole period in distant places; others for shorter periods in nearby mountains. In either case the financial loss has been considerable, amounting in many cases to the total loss of their property. The spiritual care of these refugees has been a chief care of the Synod. It was necessary in some centres to open new churches, as in Kukong, Kweilin and Kwong Chow Wan. In the old church buildings in occupied territory however, work was continued and congregations built up, in large part of new members.

A new unity is apparent as a result of the experiences of the churches during the war period. The Synod before the war was made up of a limited number of strong, independent churches and a very large number of poor and backward country churches. Now all are poor and the country churches, helped by refugee members from city churches, are among the strongest and best. The old sectionalism of Chinese popular feeling has been greatly weakened by the movement of population. . . .

Different forms of work also were brought into closer co-operation and fellowship. Ministers, doctors and teachers had common refugee experiences and came together in common refugee centres. The Synod took the lead in promoting all forms of work and encouraging mutual help and fellowship.

The war period weakened denominational divisions in general. Christians of all churches worshipped together and worked together. The Synod was able to render financial aid at times to less fortunate churches. . . .

The churches that have suffered these years have need of special rehabilitation help. In their present weakened condition they are unable to meet the whole cost of rebuilding, repairing and refurnishing without a long delay. They are not able yet to support their ministers. The Synod seeks foreign aid for these churches in the belief that under strong leaders they can the sooner rally their scattered members, undertake the support of their own work, and take their place in the Christian movement.

It is in the leadership of the church that the change of the war years is most clearly seen. There are fewer preachers in the Synod now than before the war and the average is much younger. There is a much larger proportion of college graduates. But, above all, there seems to be a new spirit, the result in part of experiences during these war years. They have learned to meet hardships and to overcome difficulties. They are not afraid of the uncertainties of the new day. The officers of the Synod have given a strong lead with their faith and boldness, resourcefulness and untiring activity. It required a leadership like that to keep going the work of the schools, hospitals and churches during the war years. It has gone far to develop a genuinely Chinese Church and win for it recognition in the community and in the nation.

LITERATURE PAGE

Miss Louise A. Reith

THIS month we are going to mention a few books which will be helpful to leaders of junior groups.

THE EXPLORER GUIDEBOOK (.75) to which many leaders have been looking forward is now ready. As stated in the foreword, ''THE EXPLORER GUIDEBOOK is sent out in the hope that it will help Church leaders to realize the spiritual purposes of the Church for junior boys and girls through a Christ-centred and Church-centred weekday programme.'' Within its pages we find a discussion of the characteristics and needs of juniors; direction in regard to organizing Explorers; an outline of the programme in general, with suggestions in regard to worship, Bible study, Mission study and various projects suitable to that age; the words and music of the hymn ''This is My Father's World''; and Explorer Ceremonials, including those of Initiation, Candlelighting, the Presentation of Stars, and Graduation.

LEADING CHILDREN IN WORSHIP (.35) is a book to guide leaders who have the responsibility of training children in worship. It explains the place of worship in a child's life; how to prepare children for worship; the use of music in worship; the place of prayer; the value of pictures and nature objects; and the use of Scripture and stories in worship. ''The Offering—An Act of Worship'' is the title of one chapter while another discusses how worship can be made a part of the child's everyday life. Included in the book are some graces and prayers for little children.

QUESTS IN CREATIVE ACTIVITIES (.65) makes known to leaders ''some means for the realization of our creative purpose in Christian Education''. Suggestions are given to assist in planning services of worship, in choral speaking, and in procedure for informal dramatization of a story.

QUESTS IN HANDICRAFT (.35) by Charlotte M. Jones points out the value of handicraft in Christian Education, showing how drawing, paper-cutting, paper construction, poster-making, modelling, the making of greeting cards, wood and soap carving, leather work, and other crafts may be used.

BOYS AND GIRLS AT PLAY (.75) by Nellie M. Lewis is a collection of various types of games which have been very carefully selected with ''the desire to include only those forms of recreation which will contribute to happiness and wholesome mental and physical development of boys and girls of junior and intermediate age". This book is particularly helpful to leaders of vacation schools and camps and any concerned with planning parties for juniors and intermediates.

The mission study recommended for Presbyterian Explorer Groups is NYANGA'S TWO VILLAGES (.65) by Esma Rideout Booth. It is the story of an African boy, educated in a mission school, and how he has to choose between the way of life he learned at school and that of a non-Christian village. A new study on India will be ready in the autumn. If the leader wishes a collection of good stories about children in the lands where our Canadian Churches have missions we suggest CHURCH BELLS CALLING by Muriel Beaton Patterson (.40).

AUXILIARY PAGE

Mrs. W. A. McLennan

What Shall We Read?

BY being members of Auxiliaries to the Women's Missionary Society of the Presbyterian Church in Canada we indicate that we desire to have a share in carrying out the great responsibility of the Church of making Christ known to the world. If our interest is genuine, we should be anxious to find out all we can about the spread of Christianity throughout the world and the growth and development of the Christian Church. One of the best ways to keep informed is to read books which give us that information.

"What shall we read?" In answer to that question we suggest that all members aim to be familiar with the study book recommended each year. We know that the fact that the 1945-46 study on Africa was sold out by the middle of February 1946 was because not only were more Auxiliaries taking the study but many Auxiliaries were buying more copies of the study book to pass around among their members and others in the congregation unable to attend meetings. That is as it should be. Next year we will have a larger printing of the study book on India and we hope it will be sold out, too. We suggest that Auxiliary members should be interested in the studies recommended for the younger groups as well. Many interesting stories and illustrations from girls' and children's studies can be used with good effect at senior meetings.

Then let us read as many as possible of the supplementary books available. There are many on Africa, such as:— *This is Africa* by S. Franklin Mack, *The Cross Over Africa* by Newell S. Booth, *Daughter of Africa* by Ruth Isabel Seabury, *Tales From Africa* by Alice Geer

Kelsey, *Livingstone The Pathfinder* by Basil Mathews, *Five Points For Africa* and *For A Literate West Africa* by Margaret Wrong, as well as a good supply of biographies of missionaries to Africa—Moffat, Livingstone, Mackay, Slessor, Hockman, and Schweitzer—and of African Christians, such as Aggrey, Apolo and Bishop Crowther, in the inexpensive Eagle Series. For the 1946-47 study on India there will be equally interesting supplementary books. Watch the Literature Page and the Book List on the inside of the back cover for these books will be advertised soon.

While for study purposes we concentrate on one particular country we want to keep in touch with the Church in other parts of the world. Other books help us to do this. *They Found The Church There* by H. P. Van Dusen tells us what members of the armed forces discovered about Christian Missions. *The Silent Billion Speak* by Frank C. Laubach shows how great an advance is being made in literacy and the need for Christian literature. *The Church and China* by John Foster tells of the growth of Christianity in China and *An Adventure in Church Union* tells how the Church of Christ in China came into being. *Messages From Europe* comes to us out of devastated Europe and *The Return to Japan* brings us not only the report of the Christian delegation to Japan but fresh hope for the future of mission work in that land. Each month we find the latest news from the various mission lands in *The Glad Tidings* and each autumn we look forward to *Christian World Facts,* which brings us interesting items of news from around the world.

Let us not overlook the fact that in our Public Libraries there are books that will help us to understand the countries to which we send missionaries. In current newspapers and magazines there are articles of timely interest and significance which we might bring to our meetings. In a recent issue of the *Reader's Digest* there was an interesting article on Albert Schweitzer, one of the great missionaries in Africa. Be on the alert to find this material relevant to the great task of the Church. May the aim of one of our Provincials, ''More books and more readers'', be the aim of all our Auxiliaries for the months to come.

—*Louise A. Reith.*

Conclusion

There is no separate place where men are free,
No justice measured by geography;
If one chain grips a heel, one heart knows fear,
Peace is betrayed, not only there, but here.

—*The New York Times.*

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

AS we review the work of the past season in our Young Women's groups there are several aspects of our work which we must not overlook before we may consider our task well done. I hope that you will read each one of the following paragraphs with your own group in mind and decide for yourself just where your work has been satisfactory and where you have fallen short.

Supplies. I hope that you read the notice in the May *Glad Tidings* regarding supplies. Since the demand has not been so great this year we are asked not to contribute more than our allocation. It is suggested that any surplus in our supply department should be sent to the needy in Europe through the local committee that is in charge of relief for Europe.

Peace Thanksgiving Fund. Has your group made its contribution to the Peace Thanksgiving Fund yet? Do we realize how important it is that Christian young people with an earnest desire to serve their Lord and Master should be enabled to do so to the utmost of their ability. We can make no finer contribution to the work of Christ's Kingdom than that of helping young people equip themselves for fuller and greater service to their Church.

Study. Has your study for the year been consistent, so that looking back over the past months you can feel that your group programme has not given you a ''patchy'' knowledge of our work, but rather has followed one unified theme? For new groups an outline for three meetings has been prepared. This is but an introductory study, covering briefly the history, organization and work of our Women's Missionary Society. The regular study for next year will be on India, but if your group wishes to review our work as a whole this outline might be useful.

—Helen N. Scott.

When the hospital Dr. Albert Schweitzer founded in West Africa reached its semi-jubilee, some friends thought the most acceptable gift to offer this famous musician who was devoting himself to medical mission work would be one of the new electric organs. ''He is a brilliant organist, one of the best of living exponents of the organ music of Bach.'' But, characteristically, we are told, he declined that gift. There was too little room in the hospital, he said, for the patients seeking treatment, and it was difficult to provide the right food and medicines for them. He asked, therefore, that the price of the organ should be given to him, to be used to extend the accommodation and procure more food and better medical supplies.

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

NOW that June is here, our thoughts are turning towards the holiday season and to many readers of this page—leaders and girls alike—holidays mean camps. Those of you who have spent past vacations at camp do not have to be told of all the fun and companionship that await the teen-age camper. A certain gleam comes into the eyes of a girl when she is asked if she enjoyed camp, and when one listens to her enthusiastic accounts of all the interesting activities in which she and her fellow campers were engaged, one realizes the great contribution camps make to the life of the teen-age girl or boy.

The Women's Missionary Society has recognized the tremendous value of camps and has contributed substantially to the buying and equipping of suitable places for this purpose. Consequently, there are attractive, delightful camps for our young people in nearly every province in the Western Division, and in the near future we hope that all our young people who may wish to do so may be able to avail themselves of the opportunity camp life affords for training for larger living.

One of the most important lessons we must learn is how to get along amicably with others. It doesn't matter how beautiful or clever we may be, if we have not learned to live peacefully and pleasantly with others, then we must admit ourselves to be failures. One of the greatest contributions camp life makes is the opportunity it gives us to live, study and play with other people—outside of our own families. Here we are liked, or not, because of what we are. If we want to be popular, we must show that we deserve to be popular.

Then, think of the fun we can have, living daily with people who have the same interests and enjoy playing the same games as we do. Think of swimming, hiking, and working with not just one pal, but with just as many as we desire.

We would particularly urge leaders to explain the camp programme to their groups. If a leader has attended camp herself, let her show her girls some snapshots, tell them her experiences at camp, and try in every way she can to make camp ''live'' for the girls. If there is to be a course in leadership training at the nearest camp, she should try to arrange for any girl who shows leadership qualities to attend it. The Sunday School or some other organization might be able to help in financing the venture, should that be necessary.

Leaders are greatly needed. Many fine girls have fitted themselves to be leaders and have taken over groups as the result of camp training; but more are needed.

Now that we have so many beautiful camps, let us try to get as much benefit from them as possible, for ourselves as well as for our girls' work in general.

CHILDREN'S DEPARTMENT

Mrs. W. N. Ferguson, *Secretary*

M. G. Abey Memorial Children's Home
(See last month's Children's Page)

Children's Groups and The Peace Thanksgiving Fund

Dear Leaders, girls and boys:

I WISH to commend all leaders for their ready co-operation in the raising of the Peace Thanksgiving Fund.

And I would commend the children, too, for the way they have responded to the appeal of their leaders. I have been more than cheered by the children's gifts and, even more, by the reasons they have given for wishing to give to the Peace Thanksgiving Fund, and the many ways they have told us they raised the money for their gifts. Counting their blessings and giving a cent or more for each blessing was, perhaps, the most common method.

In many places the children's offerings were not kept separate, so that it is not possible to estimate how many groups gave to the Fund. But to us it seems that most of our children's groups responded to the letter sent to them by Mrs. Ferguson and Miss Macarthur.

This money that has been sent in was a *Thanksgiving*—For what? That as children you were spared what many, many children of Europe and other parts of the world have not been spared—homes, parents, friends.

With the money it is hoped to help train people in India, China, British Guiana, Formosa, and Canada to be leaders among their own people and bring them to Christ.

Very sincerely,

Helen K. Strachan

A Mother's Prayer

Sinless Saviour, Undefiled,
Wast Thou once a little child?
Son of God and Man, wast Thou
Just a lad like my boy now?
When I'm weary and perplexed
Wondering what he'll think of next,
Then, O Lord, draw near to me!
Keep me sweet with thoughts of Thee!

When he blithely helps himself
To the cookies on the shelf;
When he sneaks his pup to bed,
Or slips off and hides instead;
When the call of rod and pool
Lures him from his place at school,
Thou Whose love can do no wrong,
Make me wise and make me strong!

When his fingers seem to stay
Always grubby, always gray;
When his grimy neck and ears
Almost bring despairing tears;
When he scales the highest tree,
Skips in dirty, late for tea,
Then, O Saviour, breathe Thy balm!
Make me patient, keep me calm!

Dear Lord Jesus, Child Divine,
Take my boy and make him Thine!
Make me tender, wise, and just;
Keep me faithful to my trust.
Help me lead him to Thy side
Who through life must be his Guide—
Children's Saviour, hear my plea!
Keep my little lad for me!

—E. Margaret Clarkson.

A Living War Memorial

Some Europeans in the South African Forces, stationed in Italy and Egypt, did not wish to have a South African war memorial made of stone. So in May 1945 they planned for a living memorial—health centres for the Coloured and Bantu peoples of South Africa. Within a short time 1,500 soldiers offered to give two days' pay towards the memorial, which is to be known as the National War Memorial Health Foundation. Soldiers have given £10,000 already. . . . Later on civilians will be able to help.—*Listen.*

PROVINCIAL NEWS

ALBERTA

Mrs. A. A. MacGregor, 9824 103rd St., Edmonton, Press Secretary

MORE than 55 delegates from all sections of Alberta attended the 32nd annual meeting of the Provincial Society, which opened in Grace Church, Calgary, on April 16th.

Mrs. W. A. McLennan of Toronto, representative of the Council, spoke of the loyalty of the members, saying that every part of the Church's far-reaching work had been continued, as well as extra war work accepted. Reports showed a successful year in all departments. Dr. F. S. Morley, pastor of Grace Church, spoke briefly, and Mrs. Morley welcomed the delegates.

On Tuesday evening the Grace Church Young Women presented a lovely Easter pageant, ''The Healing Cross''. To the foot of the Cross Evangel came and, reverently and softly, read words of comfort from the Bible. Sorrow, Anxiety, Indifference and Sin, each in turn, came to the Cross, and all except Indifference were touched by the words of comfort read by Evangel. Appropriate hymns were sung at intervals, and a soft light shed its glow over the Cross. Indifference left the others, but slowly, with bowed head, again approached the Cross and was welcomed back. The candlelight service of the C.G.I.T. groups made a fitting closing.

On the platform was a large book, beautifully made, illustrating the work of the Children's, Girls' and Young Women's Departments, a page for each. To this the Secretaries referred as they reported on these branches of the Society. Miss Pelton's address at this session was on ''The Mission of the World Church To-Day''.

On Wednesday reports were read and, after the election, the officers were installed by Mrs. McLennan, who very ably presented to them their responsibilities in sharing in the work of the Church. Miss Pelton gave a stirring address on the unfinished work of the Church.

On Wednesday evening the Rev. A. C. Wishart's address inspired all who heard him. The Rev. A. J. Gowland spoke of the Sylvan Lake camp, and this was followed by a discussion on camps. The Rev. M. S. Blackburn spoke of the Church's mission work in Alberta, and Rev. R. J. Burton on the Presbyterian Advance. Mrs. McQueen's report as Historian was read by Mrs. K. Murray.

Edmonton Presbyterial—At the April meeting of Strathcona Auxiliary, Edmonton, held at the home of the Rev. J. and Mrs. Herbison, the Easter service for Auxiliaries published in the March *Glad Tidings* was used, Mrs. Herbison conducting this part of the meeting. Mr. Herbison spoke to the members on ''The Risen Christ''. The Home Helpers were especially invited to this meeting. A social hour was held at the close.

An Explorer group has been formed, under the leadership of Miss Effie Cuthbertson, who was recently discharged from the R.C.A.F.; and the Goforth Mission Band has been reorganized, with Mrs. J. Price and Miss Beth Quigley as leaders.

Macleod Presbyterial—On April 12th there was a most interesting and gratifying meeting in St. John's Church, Medicine Hat, when the Young Women's group became affiliated with the Women's Missionary Society. Mrs. E. G. Elder and Mrs. William Rutherford conducted the Affiliation ceremony, and the Rev. R. L. Taylor gave a short address. A short business meeting was followed by a social hour.

BRITISH COLUMBIA

MRS. W. BARLOW, 149 W. 5TH ST., NORTH VANCOUVER, PRESS SECRETARY

THE Provincial Board held a special meeting with Mrs. McLennan and Miss Pelton; the helpful discussion and their suggestions on many phases of the work were much appreciated.

Kamloops-Okanagan Presbyterial — We regret to report the passing on March 20th of Mrs. E. Fead, who held the position of president for a number of years. She will be greatly missed in St. Andrew's Church, Penticton, where she was an active and willing worker for many years.

Westminster Presbyterial—The St. Andrew's-St. Stephen's Young Women's Auxiliary had as the guest speaker at their April meeting Mrs. H. Fisher, who had recently returned from China. She gave an interesting account of missionary work during the war years and told of the eagerness of the people to receive the Gospel.

MANITOBA

MRS. C. LECOCQ, 306 N. BBODIE ST., FORT WILLIAM, ONT., PRESS SECRETARY

THE Provincial annual meeting was held in First Church, Winnipeg, on April 4th and 5th, Mrs. H. H. Dunwoody presiding at all sessions.

The three Presbyterials were well represented and were encouraged by the reports of the year's work, and by the fact that all had exceeded their allocations by a substantial amount, and also sent over $1,100 to the Peace Thanksgiving Fund.

The President had visited the outlying districts and the camp at Shoal Lake with Miss Scott, and had taken an active part on the Inter-Board Committee and the Provincial Girls' Work Board. Tribute was paid to the splendid work Miss Scott had done as regional worker for Manitoba, and regret expressed at her removal.

Kenora, now belonging to Winnipeg Presbyterial, was welcomed, and mention was made of the Cecilia Jeffrey School band, which had won honours at the Winnipeg Musical festival.

All Secretaries reported increased interest in their departments. Noteworthy was the increased interest in the Literature Department, stress being laid on the many fine books available. Welcome and Welfare Secretaries had been very busy keeping in touch with newcomers, many of them brides from overseas; in all, the names of 104 people were received; and many of these have become connected with our Church. Heartening, indeed, was the report of the Girls' work, Young Women and Evening Guilds, the latter having helped in no small way toward the success of the Peace Thanksgiving Fund. More leaders, however, are needed for the girls.

The Historian said we had much to be thankful for that we were no longer under the cloud of war, and, although there had been much of sadness and bereavement, there was much that was cheering; and many had come into the Church. She expressed the sympathy of the Society in the death of Mrs. MacSween, Mrs. Finlay and Mrs. May.

Following the reports Mrs. McLennan led the discussion, giving us much information and arousing a new interest. Later she gave a résumé of the work we had accomplished since 1925, and told of the help given, during and since the war, to churches at home and overseas, to chaplains in the armed forces, to orphaned missions, and for rehabilitation in Europe. Referring to Auxiliaries, she urged members to make programmes interesting, to plan meetings carefully, and to choose for their officers those best fitted to fill the positions. Some of our Auxiliaries, she said, have got into a rut and until they get out they will not attract more members.

At the supper hour Mrs. White brought greetings from the Interdenominational Board, and the Rev. David Johnstone from the Synod.

The evening session opened with an impressive devotional service, led by a group of C.G.I.T. girls, using the hymn, ''O Love That Will not Let Me Go'', with an appropriate passage of Scripture read with each stanza.

In a second address Mrs. McLennan spoke of new work opened by the Society, in establishing children's centres and St. Margaret's Girls' Centre and in training leaders. Social agencies, she said, are doing a good work, but they welcome the co-operation of the Church.

In two inspiring addresses, Miss Pelton spoke on the subjects, ''The Church Advances'' and ''The World Mission of the Church'', leaving with us the words of a great Chinese General, ''Lord, revive Thy work, starting in me.''

On Thursday afternoon, Mr. Harry Ruse, chairman of the Synod's Camp Committee, briefly outlined the history of the Shoal Lake Camp, from 1937. In 1944, 105 boys and girls and 20 leaders had enjoyed this camp. In 1945 registration was limited and applications from all over Manitoba had to be refused.

After the election Mrs. McLennan conducted the installation service, and Mrs. Hutchison gave the closing message. Mrs. H. H. Dunwoody was re-elected president.

All felt indebted to the Council for making it possible for Mrs. McLennan and Miss Pelton to be present. Apart from their addresses, they gave information on the Presbyterian Advance for Christ and the broadcasts. So with gratitude to our Heavenly Father for all His mercies we come to the end of another year.

Superior Presbyterial — Mrs. Nairn presided at the 32nd annual meeting of the Presbyterial, held in St. Andrew's Church, Fort William, on March 28th, with delegates present from Port Arthur, Fort Frances, and Geraldton.

The treasurer reported the allocation exceeded by $72. Miss Smellie, Literature Secretary, presented a very fine report, illustrating it with large and small maps of Africa and a poster for use by church organizations, and a table of Auxiliary literature, and giving advice on the selection of books. The reports of Mission Bands, Girls' work, Young Women's and Evening groups showed renewed interest and much work done by leaders. The Young Women worked with the Senior Auxiliaries to make the Peace Thanksgiving Fund a success. The Welcome and Welfare Secretary had been active in contacting newcomers and welcoming them to our cities. Many books and magazines had been sent by our Library Secretary to outlying districts, to the armed forces, and to shut-ins. The Historian mentioned the missionary conferences held at the head of the Lakes. Encouraging reports were given by other secretaries.

In her address Mrs. Nairn referred to the position of the Church in relation to world affairs, reminding the members that, while kingdoms have come and gone, and new enterprises and ideas have been forgotten, the strength and hope of the Church goes on.

Mrs. Walker conducted the Mission Band exercises, in which St. Andrew's Band took part; the Banners were presented to the May McMahon Band of Port Arthur and the Sunbeam Band of Fort William.

At the afternoon session Miss Pelton gave an address on the subect, ''What is a Living Auxiliary?'' and in the evening spoke on ''Opportunities for Service'', in our own work. The Rev. J. S. Flook brought greetings from the Presbytery and First Church, Fort William, and the Rev. A. H. Johnston from St. Andrew's session. There were also greetings from the Baptist, Anglican and United churches, and from the Provincial.

Members of the C.G.I.T. groups formed the choir. The installation service was conducted by Miss Pelton, and the closing words were based on Psalm 72: 8—''He shall have dominion from sea to sea.'' Mrs. Nairn was re-elected president.

ONTARIO

MRS. J. R. HILL, 250 COOPER STREET,
OTTAWA, PRESS SECRETARY

BARRIE — The Orillia Auxiliary is celebrating its 60th anniversary on July 4th. One of the younger members is preparing a historical pageant, dealing with the life of the Auxiliary, which will be suitable for presentation in the church. This is expected to be the highlight in a very special programme. Former members and friends will be cordially welcomed to this anniversary gathering.

Chatham—The Ellen Douglas Auxiliary of Knox Church, Windsor, are using ''sunshine'' boxes, which are to be turned in at their work meetings each quarter. The Alexander Bartlett Mission Circle of St. Andrew's, Windsor, entertained at a St. Patrick's tea; Miss Jessie Smith, Mrs. Russel McCauley, and Mrs. Betty Stevenson were honoured by the group, for their specially good work. St. Andrew's Auxiliary, Amherstburg, celebrated its 29th anniversary, at a meeting at the home of Mrs. Robert Park; the members are preparing a complete layette for the bale. All the Auxiliaries were represented at the World Day of Prayer services in March. The poem, ''I am Like Him'', is being used by the Mary McKenzie Young Women's Auixiliary, Valetta, as a most suitable one for the African study.

Hamilton—There was a large and happy gathering when St. David's Auxiliary, Hamilton, celebrated their 25th anniversary; Mrs. George Oswald was in charge. Mrs. William Hall, vice-president, and the Rev. H. Lindsay Simpson, newly inducted minister of the church, led in the devotional period. Mrs. H. C. McKellar, Provincial President, Mrs. Donald Munro, Presbyterial President, Miss M. B. McQuesten and Mrs. D. M. Allan brought greetings. Miss Margaret Allan, deaconess, who was the first president, spoke of the early days of the Auxiliary, recalling pleasant memories and paying loving tribute to the memory of several faithful workers. Representatives from eleven Presbyterian churches spoke briefly. Later refreshments were served, with Mrs. J. Taylor, Mrs. W. Hill, and Mrs. L. Pogson and Mrs. W. England in charge, assisted by members of the Young Women's Auxiliary and the C.G.I.T.

Huron—Hensall Auxiliary entertained the Home Helpers at their Easter meeting; Mrs. C. Hudson presided. Mrs. R. Cameron gave an excellent paper on ''Our Motto for Life'', Mrs. R. Simpson spoke on ''What is Right with the World'', Mrs. P. Y. McLaren on ''Giving Thanks for all Things'', and Mrs. Ferguson paid special tribute to the unreturning soldiers. All four are members of the Auxiliary. Many Home Helpers were present, and the meeting was most inspiring.

At the April meeting of Knox Senior Auxiliary, Goderich, Mrs. Richard Stewart led in the devotional period, and Mrs. George Johnston, the special speaker, gave an informative address, and brought greetings from the Baptist Mission Circle, to which she belongs. The Arthur Circle met on April 15th at the home of Miss Helen Bisset of Saltford Heights, and the guest speaker was Miss Ida White, a former C.G.I.T. member, who went as a nurse to South Africa during the war and was demobilized a short time ago.

Ottawa—At the Easter meeting of St. Andrew's Auxiliary, Ottawa, in an unusually clear and intensely interesting word picture, the Rev. E. G. B. Foote, B.A., O.B.E., Chaplain of the Fleet, whose work lay largely in the north Atlantic and the Pacific, outlined a day's routine on board ship. Sincere tribute was paid to the memory of two beloved members, Mrs. W. M. Dunlop and Miss Charlotte Ross, women of deep faith and unswerving loyalty who had served the Society generously, faithfully, and well. Mrs. Dunlop was at one time President of the Ottawa Presbyterial of the Women's Home Missionary Society, and Miss Ross a member of the former Woman's Foreign Missionary Society. Their works do follow them. Both families were remembered and honoured at the meeting.

To complete their mission study of ''Into All The World'', the C.G.I.T. groups of Erskine, Knox and St. Giles churches held special meetings, when Miss Isabel Hill, Presbyterial Girls' Organizations Secretary, showed the slides ''Each With His Own Brush''. The girls keenly appreciated the various conceptions of the Chinese, Korean, Japanese, Indian and African artists, and the beauty of the pictures as well as the service of worship with which they were shown.

Temiskaming—The C.G.I.T. of Mackay Church, Timmins, held their affiliation service and their Mother-and-Daughter banquet; the mothers were given a hearty welcome by the vice-president, Doreen Robertson. Mrs. George Aitken conducted the service of worship, and Mrs. W. Laidlaw spoke for the Presbyterial. She lit the largest candle to show the extent of their work, and Mrs. R. Neily lit the second candle as a symbol of the work of the Auxiliary. The girls accepted the challenge to serve and spread the light of the Gospel. An enjoyable programme was followed by games and a singsong, in which the mothers joined. Then a small group presented a skit, ''C.G.I.T. carries on'', depicting the activities of the Canadian Girl in Training, with Catherine Marks as the experienced C.G.I.T. member. Loreen Simpson took charge of the closing ceremony and Dorothy McLeod read the Scripture lesson. On a ''browsing'' table, pictures of Africa, a scrapbook on Africa, and a replica of David Livingstone's bedroom in Scotland were on display, all made by C.G.I.T. members.

QUEBEC

MISS MARY F. GREIG, 2168 PARIS ST.,
MONTREAL 22, PRESS SECRETARY

AT the annual meeting of the Provincial Society, held in Knox-Crescent Church Hall, Montreal, Mrs. J. G. Inkster, President of the Women's Missionary Society (W.D.), pointed out in her address that the trend in overseas missions is to encourage Christians of the country to take the lead in their communities. During the war years the churches in China had often to carry on without the help of western missionaries, and they showed their faithfulness in the face of difficulties. Referring to home mission work, the speaker emphasized the need for training young people to take their places in the work of the Church. The co-operation of all Churches is needed, she said, if missionaries are to meet the challenge and the opportunities facing Christianity to-day in all countries. The attitude of the world towards Christian missions has changed, as it has seen how the Christian message has upheld people in time of war and soldiers have seen for themselves the changes that Christianity has made, as in the people of Pacific islands where they were during the war. This is one reason why we should go forward now. Doors are open as they have never been before.

A warm welcome was accorded Miss Margaret Kennedy, who is home on furlough after six and a half years' service at Jobat, India.

Mrs. R. W. Dickie, in speaking of the Peace Thanksgiving Fund, announced that the Fund was to be closed in July, rather than September, because of the Advance for Christ and The Peace Thank-offering of our Church. Quebec's allocation of $2,500 had already been exceeded, and some Auxiliaries had not yet sent in their contributions.

The Treasurer reported that the Provincial had reached its allocation, and, although contributions did not equal those of 1944, $15,330.00 was remitted to the General Treasurer. There were 417 members in the Young Women's Department, whose givings were $200 larger than last year. The Girls' work, the Secretary reported, could be greatly developed, if it were possible to procure more leaders; there were 14 groups, with a membership of 159, an increase of 17; the mission study was taken by the groups. Twenty-two Mission Bands were functioning, with a membership of 498. Miss Macarthur, Children's Secretary, spent two weeks in Montreal Presbyterial; she visited several of the Bands and addressed Leaders' meetings. Forty Auxiliaries reported Home Helpers, 849 in all; ten became active members. The total membership reported in all branches was 2,970.

An encouraging increase in interest and amount of work done was reported in the Library Department; 13,759 books, magazines, etc., were distributed by the Montreal Presbyterial, to the Armed Services and 26 institutions as well as to Alberta and to the Indian School at Kenora. Quebec Presbyterial sent books and magazines to camps and military hospitals and, in addition, distributed some locally. In the French work, favourable reports were received from L'Eglise St. Luc. All organizations are active. There is a special need for literature in French; such material would greatly assist the minister, the Rev. J. A. Smith, in extending this work. A mission with 45 members has been opened by Mr. Smith at Granby.

Quebec Presbyterial—At the Easter Thank-offering meeting of St. Andrew's Auxiliary, Sherbrooke, Mrs. Tait, of Plymouth United Church, gave an address on Missions. She traced changes brought about by the birth of Christ, especially as these affected women and children. It was fitting, therefore, that women should bring some gift, and what more fitting time or way, she asked, than the Easter Thank-offering. The speaker left no doubt in the minds of her listeners that the missionary effort of the Church is of the utmost importance and that many are the opportunities open to work in His service, if we are willing to attempt great things for Him.

SASKATCHEWAN

Mrs. J. A. Watson, Box 1056,
Weyburn, Press Secretary

REPRESENTATIVES from all parts of Saskatchewan assembled at First Church, Regina, for the annual Provincial meeting. Interest in the proceedings was the greater because of the presence of two representatives of the Council. Mrs. W. A. McLennan and Miss Laura Pelton, both of Toronto, were warmly welcomed by Mrs. Edgar, the acting President, and by the delegates. Both ladies took an active part in all sessions and their advice, inspiration, and great good humour will long be remembered by all who attended.

At an evening session, the Rev. N. D. Kennedy announced the opening of the Church's ''Advance'' Campaign, in which Saskatchewan is being asked to contribute $40,600 towards the $2,000,000 fund being raised by our Church in Canada. Miss Pelton then gave an address, touching on the work of the Church in many lands, and closing with the question, ''What price are we willing to pay?''—to prove how much we actually love Jesus.

As a demonstration on Girls' Work, an impressive candle-lighting ceremony, under the direction of Miss Ruby Walker, marked an affiliation service of C.G.I.T. groups from the four Presbyterian Churches in Regina.

The Rev. Ronald Davidson of Moose Jaw, in bringing greetings from the Synod at a luncheon for the delegates, said that the duty of keeping missions before the Church was one that devolved upon all. Mission workers were part of the heart and soul of the Church. He also asked for whole-hearted support of the summer camps; Saskatchewan has two, at Buena Vista and at Christopher Lake.

Flowers were sent to Mrs. J. A. Sinclair, Provincial President, and Mrs. J. B. Shaw, Recording Secretary, as an expression of regret at their continued illness, and also to Mrs. Horne, beloved former Provincial President. Mrs. W. Kelly of Moose Jaw was elected president, succeeding Mrs. J. A. Sinclair.

Moose Jaw Presbyterial—The annual meeting of the Presbyterial was held in Knox Church, Moose Jaw, on March 28th and 29th. Delegates were present from Assiniboia, Briercrest, Swift Current, Pambrun and Weyburn. Mrs. T. P. Gillies presided in the absence of the President, Mrs. H. A. Staveley of Weyburn. The Rev. R. A. Davidson led in the opening and closing devotional exercises, and the Rev. P. Schissler of Assiniboia brought greetings from the Presbytery. Miss Ruby Walker, regional worker for Saskatchewan, gave an address emphasizing her belief that the Church to-day needed a fresh infusion of sacrificial spirit; no selfish religion would save the world to-day. The treasurer's report showed that all Auxiliaries had reached their allocation and that it had been an outstanding year for the Presbyterial. An increase in membership was reported in all groups. Miss Walker led discussions on the advance movement for youth, Canadian Girls in Training, and young women. Regret was expressed at the resignations of Mrs. Staveley as President and Mrs. W. Jolly as Corresponding Secretary, after many years of faithful service in those offices. Mrs. James Sherrick, mother of Miss Mary Sherrick, missionary to India, was elected president and addressed the gathering briefly. A banner was presented to the little Mission Band at Courcelette, which had contributed over $56.00 to Missions.

Mrs. James Sherrick, the new Presbyterial President, addressed a gathering that represented the ''Family Complete'' at the Easter Thank-offering meeting of Knox Church Auxiliary, Weyburn, on the evening of April 3rd. In impressing on her audience the importance of missionary work, Mrs. Sherrick compared the Women's Missionary Society to a building, each brick of which represented a worker; the roof of the building was the light of God's love and His promises, and the windows opened on the whole wide world; the steps from the building led down to the very depths of despair and need and up to the gates of heaven; out of the doors issued all with a wish to serve—the ambassadors for Christ. The need for missionary work in the coming days is as ''wide as the world'', said Mrs. Sherrick, and ''only when Christ, the Light of the world, becomes known to all men, may we hope for an enduring peace.''

Eighty men and women volunteered for missionary service in the Reformed Church of France in 1944, and 130 in 1945; funds for missionary enterprise are increasing in the same ratio—while in Holland Professor Kraemer declares: ''War has sharpened the missionary aspect of the Reformed Churches.''

—*Life and Work.*

New Organizations

Ontario

Stratford Presbyterial—Twelfth Line Auxiliary, Atwood. Pres., Mrs. James Robb, R. R. 2, Atwood; Sec.-Treas., Mrs. Warnock Bell, R. R. 3, Atwood.

Toronto Presbyterial—Willing Workers Mission Band, St. Paul's, Vaughan. Leader, Mrs. A. Bishop, R. R. 1, Maple.

Treasurer's Statement

April 30th, 1946

RECEIPTS:

Income tax received from workers	$ 502.00
Hospitalization rates received from workers	20.00
Refund from Missionaries' Travelling Expenses	340.00
Annuity rate from worker	17.59
Birtle Government Grant	1,888.17
Ellen Douglas Auxiliary, Windsor, for Miss Ellen Douglas	3.00
Refund, Christian Literature	50.00
King's Daughters Class, St. John Church, Hamilton, Ont.	25.00
Evening Dept., Toronto Presbyterial, ‘‘St. Margaret's Girls' Centre’’	56.50
Exchange received	3.45
PROVINCIAL GIVINGS:	
Quebec	1,150.00
Ontario	7,600.00
	$11,655.71

DISBURSEMENTS:

Hospitals:	
Rocky Mountain House	$ 100.00
Weirdale	10.00
Chinese in Canada	846.25
Indian Schools:	
Birtle	158.32
Birtle Government Grant	1,915.53
Cecilia Jeffrey	162.49
Cecilia Jeffrey Government Grant	2,431.97
Mistawasis	45.00
Saskatoon Residence	75.00
Supplies	1,046.06
India:	
Bhil Field	330.85
Jhansi Field	100.00
British Guiana	74.40
China	443.54
Publications	671.07
Deaconesses	1,226.56
Organization	380.00
Children's Centres: Montreal and Vancouver	402.46
Income Tax Paid	503.25
Life Membership	124.19
Deputation	214.40
Missionaries' Travelling Expenses	200.00
St. Margaret's Girls' Centre	305.91
Plan for Hospital Care	22.25
Grants	225.00
Rehabilitation Committee	100.00
Administration	596.56
	$12,711.06

RESERVE FUNDS:

RECEIPTS:

Peace Thanksgiving Fund—	
Ontario	$1,193.64
Quebec	430.75
Manitoba	148.53
Saskatchewan	213.50
Alberta	42.50
British Columbia	30.02
Individual	10.00
	$2,068.94

DISBURSEMENTS:

Special Fund—	
Camp at Shoal Lake	$ 150.00
	$150.00

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

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THE LEADER'S BOOK (For leaders of Girls' Groups)	1.00
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THE RETURN TO JAPAN	.35
AN ADVENTURE IN CHURCH UNION. (The Church of Christ in China.)	.20
THEY FOUND THE CHURCH THERE. By H. P. Van Dusen	.85
THE SILENT BILLION SPEAK. By Frank C. Laubach	.65
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THIS IS AFRICA. By S. Franklin Mack	.35
DAUGHTER OF AFRICA. By Ruth Isabel Seabury	.70
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Subscriptions run from January to December, and are payable in advance. Individual orders are 50c.; two or more sent to one address are 35c. for each subscription. Send all subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings*. Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street W., Toronto 1, Ont.

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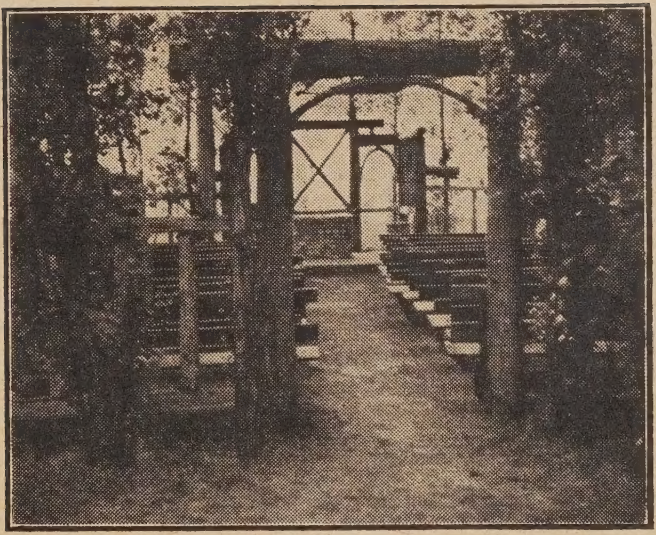
I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .... dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Misses Lees 5-9

Vol. XXII JULY-AUGUST 1946 No. 7-8

THE GLAD TIDINGS



Out-door Chapel at Glen Mohr Camp

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

Women's Missionary Society, W.D.

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Authorized as Second Class Mail, Post Office Department, Ottawa.

The Glad Tidings

Vol. XXII TORONTO, JULY–AUGUST 1946 No. 7–8

Editorial

A welcome visitor at the Council Executive meeting on May 28th was Miss Ruby Walker, who had come to Toronto for the six-week Refresher course on Youth Leadership Training given by the Extension Department of the University of Toronto. Beginning as regional worker in Saskatchewan about March 1st, she spent the first weeks visiting congregations in Regina and Moose Jaw Presbyterials, where she organized eight new groups among women, girls, and children. She emphasized the importance of visiting the people and presenting the whole work of the Church to them, so that congregations at a distance from one another might be drawn closer together. Of great value, too, would be leadership training classes, for Sunday School workers and leaders of young people's and children's groups.

As we go to press, a letter has come to Mrs. Ferrier from Miss Hermanson (Shanghai, May 23rd). She was hoping to leave on May 28th by plane for Formosa, having found it impossible to get passage by boat. She was being sent to Formosa, she said, to see first what could be done and send back a report. While waiting, she was helping sort lists of supplies at the office in Shanghai.

Miss Marion Williamson of Amkhut expects to be returning to Canada on furlough this summer. At last reports she hoped to leave Bombay on July 14th, unless an earlier passage became available. There were still many people in India, she said, who had been waiting for a very long time for passage home.

Congratulations to Miss Violet Yeung on her graduation from the Training School of the St. Catharines General Hospital after a very successful course! At the graduation exercises on May 31st Miss Yeung, who is daughter of Mrs. Yeung of Toronto and the late Rev. K. H. Yeung of Vancouver and Toronto, received the prize for Efficiency in Bedside Nursing. Two sisters were formerly on the Society's staff, Lily (Mrs. Lore of Toronto) and Pansy (Mrs. Dick Woo of Vancouver).

The following Student Secretaries in University centres in Ontario would be glad to receive the names of Presbyterian girls who will be attending University in their cities.

Hamilton—Mrs. W. J. Moffatt, 170 Delaware Ave.
Kingston—Miss Ardell Elder, Villa St. Clare Apts.
London—Mrs. H. McLeod, 230 Tecumseh Ave.
Toronto—Miss Laura K. Pelton, Room 800, 100 Adelaide St. West.

A few Presbyterials held their annual meetings too late for the names of their officers to be printed in the Annual Report. In such cases, the names of *new* Executive members will be published in *The Glad Tidings*. In this issue we give the changes that have already been reported to us. The necessary alterations should be made in the Annual Report, when it is received.

In future the Evening Department will have space in *The Glad Tidings* for material of particular interest to its members. In this number we publish a letter from Miss Pelton to members of Evening Auxiliaries.

The Annual Report

The Annual Report should be ready for distribution very soon. The copies for *all the branches* go to the Presbyterial Corresponding Secretaries, *to be distributed as follows*:

Two to each Senior Auxiliary, each Evening Auxiliary, and each Young Women's Group;
One to each Affiliated or Associate Society;
One for the Girls' Groups in a congregation (not one to each group if there is more than one);
One to each Mission Band and Explorer Group.

Secretaries are urged to see that branches get their copies of the Report promptly. Any branch not receiving the copy or copies to which it is entitled should apply to the Presbyterial Corresponding Secretary. Again branches are reminded that these Reports are not intended for the exclusive use of the officers, but should be made available to all members. In addition, a copy is mailed directly to each Provincial and Presbyterial officer listed in the printed report.

A limited number of Reports will be on hand. A copy may be obtained for 25 cents, on application to the Editor, Room 800, 100 Adelaide St. West, Toronto 1.

The Presbyterian Advance for Christ and Peace Thank-offering

5 June, 1946.

The Editor,
The Glad Tidings.

Dear Madam:

IN these days everybody I meet is asking me, ''How is the Thank-offering going? Can you give us any figures yet?''

The answers are, ''Wonderfully'', and, ''We shall not be able to quote any figures with meaning for a long time to come.'' Reports, contributions, and pledge cards are pouring into the offices at such a rate that it is quite impossible to keep up with them, and all our statements are greatly out of date. It would be impossible to keep compiling totals. To-day we have had to take over the Board Room for the growing staff working on the receipts.

But we can tell you some important things. As of yesterday the Presbytery of Montreal had reached 93 per cent. of its objective. Two of its congregations have exceeded their allocations by more than $8,000. To-day we have heard that St. Andrew's, Moncton, a charge with greater local needs than almost any in Canada, has gone over the top; and we learn from a private source that a day or two ago St. Andrew's, Fort William, was $2,300 over. Yesterday we had a telegram from Weyburn, Sask., which said that, with an allocation of $3,000, they had $3,800, and half the congregation had yet to be canvassed.

And the Advance is as interesting as the Thank-offering. The Convener of the Presbytery Committee in Montreal writes that now that it is clear that we shall reach our objective we need to make all the Church's work more effective. The Chairman for the campaign in the city of Windsor says that we have a great and new responsibility to enlist in the continuing work of the Church the new leadership and energy which have been so apparent. A number of charges are undertaking a far more responsible and evangelistic approach to the communities surrounding them, and a large Hamilton church is beginning a complete and thorough re-examination of its whole organization and policy in the light of its new and deepened sense of purpose.

We can thank God that His Spirit is working in the Church, and we must make sure that, in all of its life, we hear and obey His Word. If we do, there will be an Advance indeed.

Yours very sincerely,
WILFRED F. BUTCHER,
Secretary.

A Visitor from the Waldensian Church in Italy

THE Rev. Guido Comba of Rome, General Secretary and Treasurer of the Waldensian Church, was in Toronto on April 26th. He spoke at a luncheon given in his honour by the Canadian Council of Churches, and later at an informal tea arranged by the Council Executive of our Women's Missionary Society at the Canadian School of Missions. At the latter gathering he was introduced by the Rev. W. F. Butcher, who as a chaplain had known him in Italy.

In no other Protestant family in Italy are there so many ministers, Mr. Butcher says. Pastor Comba is the son of a Waldensian minister; Professor Ernesto Comba, a cousin, is dean of the Colegio Valdese (Theological College) at Rome; and two brothers and a nephew are ministers, while two nephews and a son are theological students. A sister-in-law is the President of the Italian Y.W.C.A. Dr. Comba, who was educated at the Colegio Valdese and New College, Edinburgh, served as a pastor at Lucca and in the Waldensian Valleys. During the war he was Chaplain to the Allied prisoners of war in Italy, and after the liberation of Rome was on the staff of the Christian Leadership School of the Royal Air Force, held in the Colegio Valdese. It was with Mr. Butcher that he was able to make his first visit to the Waldensian Valleys after the liberation of Northern Italy (For Mr. Butcher's account of that trip, see the November 1945 *Glad Tidings,* page 427.)

During the war, Pastor Comba said, it was his privilege to visit prisoners of war all over Italy—there were about 50,000 of them; in the atmosphere of Christian love, he felt, there was no enmity. After the Allies entered Rome, he did all he could for the men, helping them to understand Rome and Italy. Their people in Rome were very grateful, he said, to the Allied soldiers. In their hearts the Italians had never accepted Fascism.

In the Waldensian Church there are seventy ministers—and seventy heads. They are all well educated, but they get very modest salaries. All ministers are paid by him, as Treasurer, and paid not according to the size of the congregation, but of the family. One church in Rome, for instance, gives enough to pay five ministers, but the minister gets only the regular salary for a man with one child. All are united in a great campaign—for the evangelization of Italy. Italians, as a nation, have known an ancient civilization and are, therefore, sceptical of others. Many, the speaker said, ''have lost faith in their clergy, but are responsive to a real spiritual life''. They admire the Protestants and recognize that they have a Christian outlook that is different from theirs but to the Italian people, as a whole, Protestantism is foreign. The

Waldensian Church, as both Protestant and Italian, is, he believes, specially fitted to work in Italy; the ministers feel they have been called to serve there and are willing to give up anything else to do so. They are concerned to form a community of people living a Christian life, and known as Christians.

All Protestant bodies in Italy are united in an attempt to help those who are in need, and through the Committee on Relief and Reconstruction, of which Pastor Comba is Secretary, a great deal of work has been done, especially in distributing available supplies throughout Italy. All the ministers are working very hard. In his own home his wife had visitors every day for two years—one day forty-five boys in their one room. Altogether she had fed 1,400 soldiers. All, he said, are trying to show the people in Italy in a practical way what Christianity is.

Coming to the United States, he was concerned to see how little the people seemed to realize the desperate condition of the world. "Yet," he said, "people are in despair, and Europe is in a terrible spiritual situation. Perhaps the whole world is at a tremendous turning point." Were we getting used to the destruction of life and to the sight of suffering, without caring, he wondered. He saw no hope for the world unless all were filled with the spirit of Christ, and he had come to the conclusion that the only meaning life can have is given by love. Loving and serving God must mean loving and serving one's brother.

Mrs. Inkster thanked Pastor Comba for his address, and expressed the hope that at least one Waldensian student would be coming to Knox College—to help make that possible our Women's Missionary Society had agreed to make some contribution.

He walks beside me when skies are blue,
When my heart is merry the whole day through.
He says: "Be happy, O child of Mine—
The Earth and the fullness thereof are thine,
And thou art encircled by Love Divine."
He walks beside me when skies are grey,
When I stumble and falter along the way,
Anxious and doubting, and wondering when
Halcyon days will come again
To a world stained with the sins of men.
He walks beside me when skies are black;
And guides me on the unknown track
That leads through the Valley dark and drear.
He whispers gently: "Child, have no fear;
Thy Lord Omnipotent is near."

—May C. Smith.

To the Island of Leguan

BY MRS. JAMES DICKSON

From prayer that asks that I may be
Sheltered from winds that beat on Thee,
From fearing when I should aspire,
From faltering when I should climb higher,
From silken self, O Captain, free
Thy soldier who would follow Thee.

MY adventure started eerily enough in the wee hours of the morning. It was four o'clock when the little alarm clock trilled triumphantly and blatantly to me. It didn't need to. I had been awake for an hour wondering if it would work, and watching it expectantly. I was alone in the big house in Georgetown, alone except for the rats—and they were more disposed to be friendly towards me than I was toward them. I got up and made final preparations for departure. Just as I finished a hurried breakfast, a knock came to the door.

The dim figure of the neighbour's gardener peered at me. ''Baggage ready?'' he asked in the hushed voice that people use in darkness. I had forgotten that I had asked him to come, but I was more than pleased to have him carry the organ and suitcase down to a waiting taxi. Then I prepared to start out on my bicycle.

''Which wharf is it?'' I asked the driver of the taxi.

''Just follow me,'' he replied indifferently. But how could I when he went six times as fast as I could!

I dodged dark figures on the road, ghostly donkeys; mysterious will-of-the-wisp lights glowed faintly and disappeared. I felt frightened, but sternly reminded myself that when you start out for God, He goes with you. I found a wharf and a boat, and some workmen loading the boat.

''Is this the boat to Leguan?'' I asked one.

''No,'' he replied pointing down another dark road. ''Go that way.''

At last I found it, dimly lighted like a ghost-ship. I found a chair in the light of a pale moon which had just emerged, and in a moment had forgotten all my anxieties in the sheer delight of watching moonlight on dark water. We sailed out in darkness, but we sailed into the dawn, the dawn which comes so quickly and gloriously here. Long before we reached the beautiful island of Leguan I was so thrilled with the beauty around me that I should have gladly got up at two o'clock to do it again.

I stayed at the Rest Hostel, a Government place for travellers on official business to the Island. These hostels are usually large frame buildings furnished with only the barest necessities, but they are always a welcome oasis in a land where there seems to be only little crowded homes. Outside in the rough grass were the white five-pointed flowers which look like ''fallen stars shining palely'' in the dusk.

That afternoon I went out on my bicycle to call on all I knew. My special goal was one of our schools some three miles away. There is a radiancy about Leguan, the grass seems greener, fresher, the beauty of mammoth pink water-lilies in the trenches along either side of the road give it a theatrically unreal background. The breeze blew fresh and salt from the sea as the road curved near to it in places, the soft bright green of rice-fields stretched away in the distance with white birds rising over them. I soon found that all the friendly country folk were greeting me as I passed along, and after I had said ''Good afternoon'' about two hundred times, it almost became automatic. I found the home of the headmaster of Success School, and we had a busy, happy time renewing acquaintance and planning Christian work for the next few days as well as for the future.

The next day was Sunday. The minister in Leguan had been in our Theological College in Berbice for three years and I had taught him there, so we were the very best of friends. He came to call for me in a coach, a coach unbelievably old, unbelievably patched up. It looked like an ancient equipage of 1850 at least. History seemed to breathe from every pore. ''How old is it? One hundred years?'' I asked my friend, the minister, as we were finally seated in it (lop-sided, but it was permanently so, so you adjusted yourself to riding at an angle!), the organ at our feet.

''Not that old,'' he protested. I had really expected him to say, ''Not that new!''

We could have gone on our bicycles, if it had not been for the organ, but he thought it would be a great treat to all three of his congregations to hear the organ. I went 21 miles in the coach that day. We went to the three places, and then I came back to the Rest House for supper. The dark had fallen when the minister called for me again. He was troubled and regretful, but explicit.

''I had thought someone was coming on the boat to-night to take the service at my own church, so that I could go with you to Success School,'' he said. ''He hasn't come, so you will have to go alone and take that service. The coachman will take you, but he wants to fill up his coach with other passengers from this boat.''

Do you know how black the night is where there are no lights at all except dim kerosene lanterns? I couldn't see who got into the coach beside me, I only knew that we had taken on five or six more passengers, all men, and then we drove off into the black darkness again. When you have guests of unknown background, you feel you must keep control of the conversation a little in order to keep it in safe known channels, so I felt in the dark with my six unexpected companions that I must take the situation in hand. I asked if any of them could sing our Christian songs. A couple of them said they could, a little. "Well then, let's sing," I suggested. I had a feeble flashlight which would flicker out entirely when we struck a bump on the road, as we often did, but it enabled us to see the song-sheet a little. We sang and had a chance to witness a little, and I think some of them came to the service. I couldn't be sure, because I never really saw their faces. The school was full, mostly with East Indian men, eager responsive listeners, seemingly broodingly thoughtful of God's claim on their hearts.

The next day the team of evangelistic workers arrived, and we had a prayer-meeting together. In the evening, just before time for service, my husband arrived on his motorcycle. He had been down the Essequibo Coast for the week-end, and had spent all Monday visiting stations on a neighbouring island. He was to take the service at Success that night, while I stayed for an outdoor meeting with those nearer by.

I don't know how many people were there, as the lights were not very good, but it seemed a great crowd. We were under huge old trees by the side of the road, and we could see dim figures standing or sitting far back under the trees. One of the evangelistic team was a retired school teacher, a black man, who loved to play the organ and played it well. I can still see his face, softened with the love of the music he was playing, loving the hymns, loving the children who pressed tightly around him without fear of a word of rebuke, loving the people to whom he spoke, and loving God with his whole heart. He was a worthy messenger of the Gospel. Not to be forgotten are the eager, crowding faces, the thoughtful expressions as people think about God, the ache in your own heart as you pray desperately that the Holy Spirit will make them understand the things they hear, and the huge, sheltering old trees framing the picture.

We left at daybreak, on the return boat for Georgetown. "Where have you been?" people asked.

"To Leguan", I answered, but the words seemed dry and inadequate. Was it possible that I had been "just to Leguan"? In my heart I had been much, much farther, bracing myself against fright to meet new experiences, and leaning hard on God!

The Story Behind Those Grants For Christian Literature

BY LEETA MCCULLY CHERRY

THEY have all been sent out now—those grants for Christian Literature about which you read in this year's Estimates. I am sure you must have wondered sometimes just how these grants were used after they reached their destination, to what good purpose this Women's Missionary Society money was put, and what really did happen to the $600.00 that remained unallocated in our total of $3,600 for Christian Literature. There is an intensely interesting story behind each one of them, and I should like to give you a few of the highlights from the many letters sent to your Secretary in grateful acknowledgment of our Society's gifts.

From Dr. Foster B. Stockwell, Chairman of the Eastern South American Regional Committee in Buenos Aires, Argentina, comes a letter of appreciation for the $300 sent to Latin America. He tells us that part of this money will be used to help with the publication of a quarterly magazine for the Spanish-speaking students in the Universities of Latin America, and says that such a periodical is greatly needed for the interpretation of the Christian way of life to these young people, from whom so much is hoped for in good work and influence. Some, too, will be used for the publication of a handbook on student work in University circles—something quite new and really needed in Spanish—and for subsidizing the translation into Spanish and publication of *The Predicament of Man,* a book by Professor Trueblood, which has a special pertinence to the University life in Latin America, and points out how University men and women can work as leaven in their society.

Miss Margaret Wrong, London, Secretary of the International Committee of Christian Literature for Africa, writes of the great demand for French literature and for translations in Portuguese, and of the serious paper situation in Paris, which makes it necessary to have the printing done in England. Twenty-six French booklets have already been arranged for, as well as the subsidizing of several French manuscripts in order to bring them out at a reasonable price. The French Cameroons, particularly, needs a good deal of assistance with Christian literature. Fourteen Portuguese translations have been printed and further publications in Portuguese are in preparation. Our money will be used for these purposes this year.

In India the grant of $200, sent to the National Christian Council of India through Dr. Manikam, will be used to help supply Christian literature of many sorts for the homes of India, and the additional grant, which goes to them through Miss Williamson of Amkhut, Central India, will help to publish and distribute the magazine, *The Christian Home.*

In China the grant of $400 for *The Christian Farmer* will help to keep going this most valuable Christian newspaper, which has such a wide sphere of influence among the farming people of China. It is now in very urgent need of funds because of the terrific inflation in that country, and we rejoice to be able to help at least a little in its publication. Mr. John Reisner, Secretary of the Committee on East Asia, in his acknowledgment says,— "I have complete faith in a great future for this Christian magazine. I see its circulation running into hundreds of thousands, with a vital Christian witness that will make *The Christian Farmer* one of the truly great evangelizing agencies in China in the years ahead."

The money we send to Miss Margaret Brown, Secretary of the Christian Literature Society of China, is used to help publish *Happy Childhood,* which will soon, it is hoped, be published weekly, and *The Woman's Messenger,* a fine magazine for the home, and also as many books as possible for small children, for whom there are practically no books at all in China. The need for more Christian literature in China is colossal, and a great deal of money is needed for its production. Miss Brown tells us of paying $132,000, in Chinese money, for a thousand copies of one small book of 104 pages, and even then the paper was of the poorest quality fit for print.

Through the Committee on Christian Literature for Women and Children in Mission Fields, our grant helps with the publication of *The Treasure Chest* in India, *El Talibu* in Egypt, and *Listen* for Africa, as well as many other good magazines for young people in the various languages. This year we have asked particularly that our grant to this committee be divided between *Christian Youth,* the new magazine for young people in West China, and *Gente Nueva* in Latin America.

The Rev. J. B. Armour, General Secretary of the British and Foreign Bible Society in Canada and Newfoundland, in acknowledgment of this year's grant writes, "The loyalty of your Women's Missionary Society to our Society has been an encouragement over the years. I believe sincerely that the grant you have made this year will be of great assistance to the Society in facing the world challenge for the Scriptures which now exists in every continent of the world." The Rev. Michael Fesenko, Editor of *Evangelical Truth,* to whom our grant for Ukrainian literature goes each year, says: "It might interest you to know that our paper is being sent to Mexico, Brazil, Argentina, France, Germany, and the United States, as well as throughout Canada. I am sending about

250 copies to Ukrainian refugees in Europe. This is a drop in an ocean of need. There are about 500,000 Ukrainian refugees in Europe who cannot return home—thousands of Ukrainian Protestants, with their ministers, who opposed equally Hitlerism and Communism, and suffered from both. They are asking us to send them all available Christian literature, as they have none at all. They are well pleased with our paper and a Ukrainian scientist wrote from France to tell me that *Evangelical Truth* is very popular among the educated Ukrainians in Paris.''

Do you know about The Committee on World Literacy and Christian Literature of the Foreign Missions Conference of North America? Through our grants to it we have become one of a group of co-operating missionary organizations supporting the work of a Committee which represents twenty-seven denominations in the United States and Canada. A close study of world needs in literacy and literature is made for presentation to the home churches, and the promotion of literacy and provision of character-building Christian literature is the special work of this Committee. A transfer of $950 to Christian Literature from another fund, in addition to the $600 still unallocated in our 1946 Estimates, made it possible to give $200 to this good work, with the special grant of $100, earmarked particularly for use in Japan and Korea. Mr. Alfred D. Moore, Executive Secretary, writes: ''I am thanking you in the name of our Committee for this splendid help, which, coming now, makes it possible for us to vote yes on more of these appeals . . . the Japan Bible Society has asked us to print two million small pamphlets explaining what the New Testament is and how to use it. These are to slip under the covers of the two million copies of the Japanese New Testaments being prepared by the American Bible Society; $6,000 is needed for this alone; Koreans, now allowed to write and speak their own language again, have sent urgent appeals for $4,000 with which to start their literacy campaigns, print primers and get the Korean Hymnal in circulation once more; in Burma, the Rangoon Press is opening again and needs our help for primers and Hymnals.'' We shall be helping to meet at least two of these requests!

From this special fund and the unallocated amount, $150 was sent to the American Bible Society to help in supplying the 100,000 Japanese Bibles and 2,500,000 Japanese New Testaments which have been requested by the Japan Bible Society. A hundred thousand English Testaments were also asked for. Certainly, nothing could be more important or timely right now than Scripture distribution in Japan, and it is good to help with this. An additional $200 grant went to *The Christian Farmer,* and another $100 to Dr. Manikam for Christian literature in

India. Two hundred dollars is being held in reserve for Formosa, when it is possible to send help there again. Coming to our own country now, a total of $200 went to help with the publishing of *L'Aurore,* the only French Protestant bi-monthly Evangelical newspaper in Canada, which is published in Montreal. The Rev. C. de Mestral, Editor, tells us, "Our French Protestants have not entirely relied upon the generosity of our many English friends, but we have worked hard, and for each dollar received from them we have been able to raise two dollars, the best we have done for at least a decade. Subscriptions have been increased, a Library Service inaugurated, with a good stock of Bibles, pamphlets and books; a new book of French carols was printed and used as a supplement to our Christmas number, and we have now a full-time French Protestant Secretary. Like all religious papers, we are not yet able to cover our expenses. We still require the kind help of our friends and greatly appreciate your continued support in our co-operative enterprise."

A new grant this year was the $100 given to the Interdenominational Committee of French Protestant Clergy, to assist with the production in French of an Introduction to the New Testament. The Rev. Jacques A. Smith of St. Luc French Presbyterian Church in Montreal is a member of this Committee, and is also Chairman of the Board of *L'Aurore.* To him $100 was given to help in bringing out a French Book of Psalms for use in his own work among the French-speaking Protestants of Montreal, in our new French mission at Granby, Que., and at Fontenelle. Mr. Smith writes, "I do not know yet the total cost of our Psalm Book, which is under press at the present time, but I can assure you that not only will it be useful to our French work and build up the Liturgy in our worship service, it will also honour our Church and our generous supporters. Please accept my most sincere thanks. As our Mission at Granby is new-born, we need everything—a pulpit, French Bible, an organ, and all the other church equipment." Surely we are privileged to be able to help even a little in his most important work. Very fine work, too, is being done at Beckwith Memorial Italian Presbyterian Church in Montreal, and to the Rev. Mariano di Gangi $100 was sent to assist in providing a bilingual hymnal and other needed literature in Italian.

And so the story goes! There is much, much more that I should like to tell you of the great good accomplished everywhere by the dollars invested in the Women's Missionary Society grants for Christian Literature, but perhaps these few excerpts will help to make more clear the broad scope of the work we touch in our givings to Christian Literature, as well as the vast opportunities which lie ahead in that field.

The Department of Reconstruction at Work in Geneva

THE Churches of Europe, with the exception of Switzerland and Sweden, which have already been overwhelmed by destruction and disorganizations, are now faced by a further difficulty: the impossibility of procuring the important religious books which have appeared in other countries during the last few years.

The British and American Churches have therefore decided to create standard libraries of 50 to 100 volumes, selected from the best works which have appeared during the last six years. Twenty-five libraries have already left England and five more are in course of preparation. Seventy-five are being prepared in the United States and will shortly be sent to the different addresses supplied by the Department of Reconstruction. America and Britain will not confine their efforts to this. The Reconstruction Committees in these countries intend to translate the most striking works which have recently appeared into several European languages. . . .

The Committee for co-operation among the Swiss Churches, for its part, has placed large sums at the disposal of the various Churches which have suffered during the war, to enable them to buy theological and religious works which have appeared during the war, so as to help them to regain contact with present-day theological thought. These gifts have also enabled certain pastors, who have lost their libraries through bombing and invasion, to replace some of the books which they need for their work.

The literature section of the Department of Reconstruction has had to begin doing some editorial work. . . . Besides, the Department has purchased a number of copies of works published by the two Ecumenical Commissions for Refugees and Prisoners of war.

Over 600,000 catechisms are in course of publication and distribution. Ten thousand religious or theological volumes have been printed and 25,000 reprinted, 100,000 pamphlets are to be distributed to youth organizations, Churches, refugees, etc. . . .

Many requests for paper have reached the Department. Two hundred tons have been purchased in Sweden and sent from there to the devastated countries, together with 150 tons of cellulose, which will enable them to print some editions themselves. Half a million Swiss francs, which were placed at the disposal of the Department for the literature section, have been spent in this way.

Thanks to this effort, and to the immense work accomplished at the same time by the Anglo-American Bible Societies (which have sent hundreds of thousands of Bibles and over two million New Testaments in several languages), one might think that the immediate needs were satisfied. This is not by any means the case. On the contrary, as the countries and the Churches regain a certain degree of stability, the thirst for reading and for regaining contact with present-day thought increases. Imagine the impatience of pastors who have had only one or two commentaries saved from disaster as their sole reading-matter for years!

There is still an immense task to accomplish. To give some idea of its magnitude, the number of countries devastated by the war should be multiplied by the request which the Department of Reconstruction has just received from Poland alone: 20,000 Polish psalters, 5 tons of paper, 10,000 Polish New Testaments, 5,000 Bibles, 600 books for Sunday Schools, 3,000 publications for monitors, funds for printing Church journals, etc.

The Churches which have suffered are aware that an exceptional opportunity has been given to them at the present time, for evangelization in their countries. The delegates to the Conferences of secretaries of the National Reconstruction Committee told that, so far from being preoccupied with rebuilding the ruins, all the Churches are anxious most of all not to fail in their spiritual mission at the moment when "the fields are white unto harvest".

The Churches are aware of the challenge thrown down to them by the modern world. But in order to meet this challenge, all their energies must be concentrated and co-ordinated, so that they may faithfully preach the Word of God. —I.C.P.I.S., Geneva.

Ministers, Missionaries and Nurses at Nurses' Graduation 1945, Jobat, India

Easter Week at Jhansi

From Ootacamund, South India, Mrs. C. P. Young writes of the Easter season at Jhansi, when 37 new members joined the Church.

SUNDAY morning April 14th the regular quarterly Communion service was held in the Jhansi Church. At that service 27 young people united with the Church on profession of faith. Four others joined the Isagarh congregation at their last Communion service. Of the 31, all but 5 were girls from the School, boarders or day scholars. It was a grand sight and one that I shall not soon forget. Mr. Moti Lal, the pastor, had held a Communicants' class regularly every week for several months, so that the young people were well prepared. One of the five young men was in the Army until very recently. While in Jhansi he had helped in the Primary Sunday School. Besides these young people, ten others were received by letter.

Every day from Monday to Friday of Easter week, services were held in the church. On Good Friday the service held at 8.30 a.m. continued more or less informally until 4 p.m. A Sunrise service was announced for Easter Sunday. About 4.30 Sunday morning the teachers and girls gathered on the roof of the Girls' School and began to sing; this was followed by singing from different parts of the Compound. Hearing them sing made one realize what it meant to the women that first Easter morning to hear the message, "He is not here; He is risen." In this land where countless millions follow after countless gods it was indeed good to hear the praises going up to the living and true God. About 6.30 people met in the open space below the church for the sunrise service. After the short service there was much handshaking with wishes for a Blessèd Easter. For another service at 8.30 a.m. the church was filled, the men dressed in their very best, often white, clothes, the women in their graceful and colourful *saris,* and the children in all the bright colours that suit them and the land so well. Three babies were baptized, after which the school children and others took part in the service. As we left the church there were many happy greetings and good wishes for the Easter season.

Miss Stringer and I came up here two weeks ago. As I had not visited a southern hill station before, everything is new and interesting. We are in what are known as the Blue Mountains or Nilgiris. The name, we are told, probably originated from the bluish tinge given the hills by the eucalyptus trees, whose fresh young leaves are of a peculiar bluish shade. These trees, with evergreens of one kind and another, cover the hillsides. There are beautiful wild flowers everywhere and the gardens are very lovely. The reddish colour of the soil shows off the other colours to perfection.

There are people here from all parts of the world, representing many denominations and sects. All have come with the one idea of getting rest and having fellowship with others of their own kind. When we first come up from the plains to this altitude—some 7,000 feet—we feel so weary that we can just look about us and enjoy the wonderful scenery provided for us by a kind Heavenly Father who knows what His children need. Later we feel like getting acquainted with our fellow guests and many happy hours are spent in fellowship with people whose work and problems are similar to ours. Just to meet others and talk freely and understandingly with them helps in so many ways to fit us for the work awaiting us on the plains.

May 17th, 1946.

War Years Brought New Opportunities at Babina

Dr. Thurrott tells of the changes the war brought to Babina and of the extension of their work.

I WANT to write you all and think you may not mind if I take this way of doing it. I realize that I have not told you much of the work in Babina since coming back in 1939. The first two winters, you may remember, I spent in Gurota and Ranipur, large villages in the territory taken over from the American Presbyterian Church. During this time Babina became one of the most important military training centres in all India, so that it was difficult to tell much of the work because of the strict censorship. . . .

Babina is not a "family station"—that is, only a few of the officers permanently attached to the teaching staff were allowed to have their families there. This led to two things. First, hundreds of thousands of men from all parts of the world, without either home or church influence (for no padres were provided), needed all the help we could give—with me were John, Samuel and Puran Lal, with the families of the two latter. Secondly, clerks, cooks, office clerks, petty officers, camp followers, contractors with their staffs, coolies, all types of men, women and children poured into our village, which before had a population of 3,000. Housing problems became most acute, so that we had to give up the house rented in the village for Sunday School work. Our most promising Sunday School boys got an opportunity to earn, as errand boys, water boys, cook's helpers, etc., etc. This really played havoc with our Sunday School, but it also meant a great increase in the cost of living, difficulties in getting supplies, and many, many needy cases coming to our dispensary. Just now we have a boy about fourteen years of age who was turned out of his home in Bhapal, some 200 miles to the south, and came to Babina, where he worked as a water-boy. He was accidentally burned and was finally picked up, half starved, very dirty, with a great ulcer on the side of his knee; with no friends, and no money, he had been left to die. Puran Lal has lovingly bathed and dressed the ulcer; others have contributed his food and some clean clothing, and all have sought to show in a practical way that the love of Christ dwells in our hearts and that even the poorest is loved by Him and precious in His sight. Many such cases have come to us, calling for much time and loving sacrifice.

Among the activities connected with the military station in Babina was a Hygiene School, where courses were given to English groups as well as to groups of Indians. These groups stayed from two to six weeks, then passed on, many of them to Assam or Burma. We were warmly welcomed by all British officers, whether in the English or Indian lines, and we soon found a little group of Indian Christians, one here, two or three more in some other unit, another one or two half a mile further away in still another unit. These lads—sometimes there would be one alone among 200 Hindus or Mohammedans—sorely needed fellowship and help. Some were nominal Christians with little knowledge of the Lord, and others, though they believed on Him, knew very little of His Word. It has been a joy to minister to these and they have been very responsive. Samuel's wee house was always open to them and his little wife always gave them a welcome; and the children very often helped relieve the homesickness of their sad hearts and were a blessing to every one coming among us. At the request of these men services were arranged for them on Sunday mornings. As we had no room and no church building, we took the shelves out of a storeroom and have used that as our church. In the evening, services were held for the English boys. Their lines were about two and a half miles from us and after the first Sunday they sent a conveyance for us and sent us back after the service. How glad we were to have the little folding organ! It has always been such a help in the work. We tried to have at least one evening for each English group, when with their officers they came to our wee house for a little bit of social fellowship. More than one said, "It's the first time I've had a chance to talk to an Englishwoman in—years." Some Christians from South India asked in very broken Hindustani if I could not arrange for services for them. After considerable difficulty I found a Hindustani evangelist who knew the

Hindustani spoken in this area, the Marathi of Central Indian states, and the Telugu and Tamil of South India. We secured his services and he has been carrying on.

Now the number of troops here has been greatly reduced, but we still have a group of Indian Christians far from home who look to us to supply not only spiritual food but also social fellowship. Even in this little group there is the problem of language and in each service you would find Bibles in Roman Urdu, Persian Urdu, English and Hindi, and hymn books in Roman, Persian and Hindi characters.

The Missionary and Deaconess Training School As Some Students See It

''THE School is indeed a 'home' in the true sense of the word,'' writes one student. ''The friendly atmosphere of Westminster House, the Christian fellowship, the unselfishness and co-operation of all within its walls and, last but by no means least, the personality of our beloved motherly Principal''—all these contribute to the happiness of the students at the Presbyterian Missionary and Deaconess Training School. The idea that the life of a student deaconess must be ''dull and drab'', that all must be solemn ''under all circumstances and at all times'', is, she says, ''absurd'', adding, ''I am sure one or two days spent at the Training School would be guaranteed a good tonic for anyone suffering from lack of cheer. We do laugh, and have our fun, and life is not dull and drab.'' Then she tells of the daily services of worship, which are conducted by the students. ''From them we all feel we gain much not only in experience as speakers but through the intimate fellowship and the communion with God through prayer and praise.'' Many things outside of the regular course of study ''that 'servants to be' of the Church of Jesus Christ must learn'', come in their life in the residence—as they learn ''to live in harmony with others, who at the beginning of the term are complete strangers to you; to share the duties that fall to the students, to accept responsibility and carry out what one has undertaken to do''.

A girl who did not find it easy ''to adjust herself to the ways of the School'' said that what helped her most then was the fellowship among the girls, ''the sharing of our views and hearing the opinions of others on certain subjects; giving a helping hand in a kindly way; sitting around the table, forgetting all our problems, and joining in fun and happy fellowship together while at the same time enjoying a bounteous meal; and afterwards assembling in another room to worship God in a short devotional period,'' before going to their rooms to study.

Thinking of their training, and its purpose, in the light of the needs of the world in these post-war days, an older student who had had more experience than some others before entering the School, wrote, ''If our world is to be made a better world, we must have Christian men and women, grounded in their faith. More missionaries are needed; and the School here is the training ground (for women) in our Presbyterian Church in Canada. The training takes us past the ABC's of our faith to growth in the knowledge of our Lord and Saviour Jesus Christ. It points us to avenues of service open to the trained worker. The School is a family centre from which the members go out to all parts of the world to lead men to Christ. . . . The graduate may enter various fields of service,'' but whatever her special work may be, as a deaconess in an established congregation, in an outlying district or new suburban area, as teacher, nurse, nursery school worker, ''there must be this desire to win men for Christ''. ''Trained workers can take their place in the community as leaders in Sunday School work, Young People's groups, camps, Bible Vacation Schools, and be able, where needed, to give religious instruction in the schools''. . . . Referring to the coming of people from other countries to make new homes in Canada, this student said: ''A deaconess prompted by the spirit of love can do a great deal in her work with these people to foster a feeling of contentment, as she smooths out difficulties, clears up misunderstandings, and interprets our way of life. She knows the people with whom she works will be good citizens, loyal Canadians, if they have Christ in their hearts, and all, 'new' Canadian and 'old', will be one in Christ. . . .

''The purpose of the Training School is to train women for full-time service in the Church. Our training gives us not only religious instruction and practical experience, but through it all our characters are strengthened as we live and study in the Christian atmosphere of Westminster House. We go out more mature, more sympathetic and understanding. In our School, where we study that we may become approved workmen for God, we learn to commit ourselves wholly to Him who is the source of all our strength.''

When the time came for one student to go out to begin the deaconess work for which she had been preparing herself, she tells us that her first night on her new field her thoughts went back to the Training School and she seemed to live over again the days she had spent there, and she concludes: ''My prayer that night was one of thanksgiving, thanksgiving for those precious memories of life at 156 St. George. Those had been days of preparation and I knew that it all—the studies, the fun, and the fellowship—had been preparing me more than I realized for the work that awaited me on the morrow.''

At the Cecilia Jeffrey School

AT the end of the year the Cecilia Jeffrey Indian School had 154 pupils on the roll, 147 of them in residence (71 girls and 76 boys). When the school year closes this month (June) a good many will be graduating, thus leaving room for new pupils.

A year ago there were 12 in the graduating class, and 26 new children were admitted during the year—10 girls and 16 boys. ''Several of these'', Mr. Pitts writes, ''were from the Fort Alexander Band of Selkirk, Manitoba, newcomers to our school.'' There was, too, a ''goodly increase of children from the Islington Band, some of them entering the school for the first time at 13 and 14 years of age''.

Junior and intermediate pupils now remain in class all day—not as formerly having half a day for regular school work and half a day for other work. The senior classes, under Mrs. Douglas, continued to do excellent work in Art, taking eighteen prizes at the Exhibition of Indian Work in Brandon. In the primary class the teaching of English takes much of the teacher's time and energy, as the pupils, ''who may be of any age between 4 and 14'', speak only their native Ojibway when they enter and find it difficult to change to English.

The School band, under Mr. Highfield, attained a high standard. Besides playing in the school and for Sunday services on the lawn in the summer, the boys played in public fifteen times last year—at a concert in First Presbyterian Church, Winnipeg; at the Manitoba Musical Festival; and at the Chatauqua in Dryden, before an audience of 600. Unfortunately, owing to ill-health, Mr. Highfield had to resign at the end of the year.

Sports have an important place in the life of the school. Hockey is especially popular; the town of Kenora having contributed floodlights last year, the boys and girls could enjoy the rink in the evenings.

''The girls use the senior classroom in the evening for reading, playing quiet games, or listening to the radio. Sometimes they enjoy singsongs at the piano in the chapel. The senior boys use the intermediate classroom as their reading or 'game' room.''

The school sewing-room is a busy place. Besides the regular weekly repairing, marking, and sorting of the children's clothing, 130 parcels of used clothing were prepared and given to families from the Reserves. Among the many new articles made were: 120 sheets, 100 drill tunics, 95 print dresses, 78 blouses, 30 slips, 100 towels, 6 hospital gowns, 4 play suits (for little boys), and 3 dozen table napkins (from old tablecloths). And the senior girls made the dresses they wore when they went home for the summer holidays.

Prayer

''DEAR Lord and Father of mankind, forgive our foolish ways.'' Pardon our restlessness, our coldness and indifference, our forgetfulness of Thee. We have not loved Thee with all our heart and mind and strength, nor have we loved our neighbour as ourselves. Convince us, O Lord, of our sinfulness and of our great need of Thee and obedience to Thy will. ''Turn us again, O Lord, and we shall be turned,'' lead the people of the world back to Thee.

We thank Thee that at this time Thou hast put it into the hearts of the leaders of Thy Church to undertake great things for Christ and His Kingdom. Grant that every member of the Church Universal may realize his own responsibility and opportunity, so that with the giving of money for Thy work there may be a deep consecration of lives and a great ingathering of souls for Thy Kingdom. Look with pity, our Father, upon all who are hungry, homeless, hopeless, sick or lost, and grant that we in Canada may gladly and liberally share with them the blessings Thou hast showered upon us. We thank Thee for Thy great bounty and patience toward our Church and country and for the great privilege we have at this time of sharing with Thee in the accomplishment of Thy purpose—the healing of the nations.

We thank Thee that to-day missionaries are returning to their fields and that new missions are being opened up. Thou knowest how great are the difficulties before them. Sustain and strengthen them, O Lord, and may we continually uphold them with our gifts and prayers. Even as we pray to-day, let a wave of influence go forth that through Thee shall be amplified and broadcast to them to the comfort and blessing of each needy, waiting heart. God bless them and all Thy ministers and teachers, and prepare the hearts of all people for the reception of Jesus as their Saviour and Lord.

Let Thy blessing rest upon the whole Church. Bless the officers and members of our Society and grant that we may go forward, with singleness of purpose, to do Thy will. We earnestly pray that our young people may catch a vision of the world's great need of Thee and of Thy great need of them, that many young hearts may respond to Thy call to work in the harvest fields of Thy Kingdom.

May these summer months bring not only a vacation, but a recreation of body, mind and spirit and a drawing closer in love to Thee and to our fellow men.

To Thy Fatherly goodness and mercy we commend all the people upon earth. Pardon and cleanse, quiet and heal us, O God, for the sake of Thy dear Son, who died to save us all. Amen.

The Evening Department

To the Members of the Evening Department:

YOU who hitherto have been members of the Young Women's Department and are now members of the new Evening Department have passed into a more responsible field of service. You have retained your identity as a distinctive department and have now reached maturity and responsibility. You are called upon to give a vigorous leadership and from now on your stewardship of time, talents and money should be of a mature character. It is yours by example and leadership to demonstrate to the younger members of the Society a quality of membership that will inspire them to an excellence of service similar to that which you gave in the Young Women's Department. It is yours to walk side by side with the senior members of the other Auxiliaries, easing the load where it has become too heavy for them and sharing equally with them where your capacities approximate theirs.

One of the new undertakings of members of the Evening Department in Toronto was providing books, pictures and games (including table tennis) for St. Margaret's Girls' Centre. These gifts were presented to the Convener of St. Margaret's Committee, Mrs. A. R. McMurrich, at a delightful tea given by the Central Committee of the Evening Department in Toronto.

The two main subjects to be specially considered at the week-end camp being held at Bolton, June 14-16, are the theme, ''The Church and Reconstruction'' and Christian Stewardship. It is hoped that such talks and discussion deriving from them will show clearly what a large task is before our Society and the call to members of the Evening Department to undertake their share in terms of stewardship.

We have entered a new era of missionary work, one which will require highly trained personnel for the various fields, one in which we should branch out into new fields and new work. It will be a time when our members must equip themselves with correct and up-to-date information, a time which will require more generous giving of talents and money. We have entered an era which calls for rigorous discipline in the matter of prayer because we must know the things for which to pray and we must pray without ceasing that all that is necessary will be supplied for the needs. Above all, there must be an honest commitment of ourselves to the things of God in order that His Spirit may indeed govern the thoughts and acts of men.

—*Laura K. Pelton.*

Progress at Kienshui, South Yunnan

Mrs. Gehman writes of the development of their work in church and hospital. (May 16th)

— We opened our out-patients clinic on May 6th after a short dedication service, and that week we had 82 patients for treatment and took in $44,400. Of course, those who can't pay receive free treatment. Mr. Teng and Mr. Woo take turns in preaching to those who are waiting. There is always a goodly number, for sometimes six or seven relatives come with a patient. We've given our first general anæsthetic, likely the first ever given in Kienshui, and the patient is most grateful. . . . We are very happy in this work, but we are doing so well the local health man has become alarmed lest he lose his practice.

. . . We are moving back to the temple again at the end of the week. Our rooms are not ready yet, but we shall have to make the best of things till they are. . . . (In February the four women misionaries had moved over to the Public Health Centre. See May *Glad Tidings,* page 189.)

. . . The first of the month we moved our church to another building, opening on the main street in the business area, and on May 5th had our opening services. Sunday School was held at eleven o'clock, and children and adults surged in from the street on hearing the music. We have our opening service as at home and then children and young people go to the various classes until the bell rings for church at twelve. We'd never had such an attendance. Hibiscus, pomegranate flowers, geraniums and gladioli decorated the altar. The church was packed for the service and very few went out before the end, as people here do if they are just curious and not interested. We are keeping before the people the need of building our own church eventually, and saving towards that end. During that week Mr. Teng and Mr. Woo held five services and seven people expressed their desire to become Christians. Certainly the opportunity is unique and the present location of the church is ideal from the point of view of reaching the people.

* * * *

In an earlier letter (April 19th) Mrs. Gehman tells of their Good Friday and Easter services. After the former service fifteen who wished to become Christians remained for special instruction. There was a good attendance of city people and officials at an evening gathering when there was a short address and Easter music. "We have some very good singers among our Chinese and foreign staff, and the audience was most attentive." On Easter Sunday Mr. Teng preached, and Mr.

Coonradt baptized and received nine new members, four of them young people. The names of a number were read who were being accepted for instruction. . . . "It was good to see these people stand up confessing Christ as their Saviour before so many non-believers."

The Ukrainian Reformed Church

By Rev. L. Buchak

THE Ukrainian Evangelical Reformed Movement, holding the Presbyterian system, had its start in Canada and United States. In 1903 Presbyterian communities were organized in Canada among Ukrainians and about the same time in the United States. This gave rise to the Evangelical Reformed movement in Ukraine. (Already in the 17th century in Ukraine over one hundred Evangelical communities were founded by those Ukrainian nobility who studied in the Protestant Universities in Western Europe. But it did not have a strong root in the people, and as that part of Ukraine was then under the Polish rule, the Jesuits' pressure stopped its progress.)

Thousands of Ukrainian evangelicals in Canada and the United States enlightened their relatives and friends by sending them Bibles and literature and told them of their spiritual experiences. Many returned to the old country and prepared the way. As the field was ripe, men from various parts of Ukraine, among them an outstanding lawyer, Dr. Moroz, appealed to Canada and the United States, like the man from Macedonia: Come over and help us. In response to it, in 1922 at the Ukrainian Evangelical council at Rochester, New York, it was decided to appeal to Canadian and American Presbyterian Churches asking them to send missionaries to Ukraine. As a result of it in 1925 three Presbyterian ministers, Rev. P. Crath, B. Kusiw and, later, L. Buchak were sent. Immediately religious revival started, though people, with some exceptions, had only a faint idea about Evangelical Church teaching and service. They had in their hearts some sacred, intuitive longing after something higher and nobler in the spiritual realm that would bring them closer to God. There were no church buildings, hymnals, evangelical literature. Of course, we had that indispensable book—the Bible.

As there were no churches at the start, services were held in peasants' huts, courtyards, or rented halls in the cities, where multitudes of people crowded the simple evangelical service, where the true Gospel was preached. "And the Lord added to them day by day those that were saved". In addition to the missionaries from Canada and the United States, three Greek Catholic priests joined the movement. To our headquarters in Kolomea, people came for miles from various parts of Ukraine for Bibles and new literature, and asking for missionaries to come and carry on evangelical work in their places. Almost every day, especially on Sundays, our ministers went out to various parts of that region, some on peasants' carts, some on foot, others on trains, carrying to the remote parts the Good News. Soon over thirty young men were sent to the theological seminaries and Universities in various parts of Europe to prepare for the ministry. Provisional prayer houses began to be built, two evangelical weeklies, booklets, evangelical books and, later, a new translation of the Ukrainian Bible were printed. All these were published by the thousands, carrying the cause of Reformation to the uttermost parts of Ukraine. On them that believed and joined the evangelical movement, the Scripture words began to be fulfilled: ''And the multitude of them that believed were of one heart and soul. And they continued steadfastly in the apostles' teaching and fellowship in the breaking of bread and prayers''.

Then arose the desire to bring others into the fold of Christ. Scores of those that were converted would go to their neighbours in other places with the Bible and literature in their hands, telling them of their spiritual experience and encouraging them to join the ranks of the Evangelical movement. Many joined the movement—others sneered at it, even persecuted it. But it was a great spiritual adventure, a joy to see that the movement marched forward in the midst of adversity and difficulties.

This Evangelical work started in 1925 only with a handful of adherents, but within ten years it grew into a church numbering ten thousand members (together with the evangelical group of Lutheran affiliation), over one hundred thousand adherents, thirty-five ministers and missionaries, sixty congregations and communities. As that part of Ukraine was then under the Polish rule, the Polish government recognized the movement as the church, that is as a self-governing institution. Thus, already the Polish Ukraine was in touch with the evangelical movement.

''The name of it Ebenezer, saying: Hitherto hath Jehovah helped us.'' Thus we felt also that it was Jehovah who helped us in this religious revival among the Ukrainian people. In 1935 a day was set apart in the city of Kolomea as the Jubilee and Thanksgiving day, where representatives of the evangelical churches from various parts of Ukraine were to come for this solemn occasion. It was a great day, a day of manifestation, on which thousands of people from various parts of Polish Ukraine came to demonstrate their growth, their allegiance to Christ and to unite in common thanksgiving to Him. Great masses of people of the Ukrainian Reformed Churches gathered in Kolomea, where preliminary service was held, whence a procession was formed to a large Lutheran evangelical church at the other end of the city, where an anniversary service was held. One could not help comparing the procession with the once triumphant march into Jerusalem. And in like manner, ''The city was stirred'', asking, Who is this? ''This is the Evangelical Church in its forward march'', was the answer.

After three years this march of the Ukrainian Reformed Movement had to pass through persecution, suffering, and death. In 1939 Germany, in agreement with Soviet Russia, after crushing Poland, gave Western Ukraine to Russia. Seven of our reformed ministers were arrested. Four of them perished in Soviet prisons. The rest of them spent long terms in grim prisons. Then most of the leading members of our churches were arrested, and the whole church was terrorized. As it is written: ''But when they persecute you in this city, flee into the next.'' So the rest of the Ukrainian Reformed ministers and missionary workers had to flee to the neighbouring countries in order to save their lives. Out of thirty-five, only one minister remained, Rev. M., who endured all kinds of ordeals.

From 1941 to 1944, when the Germans occupied Ukraine, mission work in some places was resumed. Three of our ministers returned to work and church services again were held. But in 1944 the Russian army again occupied Western Ukraine and persecution and arrests started anew. I was also imprisoned for seven months, until through the intervention of the American Embassy in Moscow I was released.

Of course, The Ukrainian Reformed Church was not the only church persecuted. . . . I have travelled for several days through Ukraine and Russia. Travelling, one can see that almost all churches, especially in the villages, disappeared—changed into garages, warehouses, etc. . . .

But how often it happens that God builds His temple on the ruined man-built churches. The seed sown on the Ukrainian soil by the Reformation and now watered and nourished with the Word of God shall not die. Before leaving Ukraine for America we held farewell services in Lviv and the vicinity bidding our Evangelical people good-bye. Paul's words to the Philippians were read: ''Only let your manner of life be worthy of the Gospel of Christ; that whether I come and see you or be absent, I may hear of your state, that ye stand in one spirit, with one soul striving for the faith of the gospel.'' To this congregations said, ''Yea and Amen'', promising that they would ''stand fast in one spirit for the faith of the gospel'' in spite of the adversities and persecutions. In this they need our prayers, sympathy and help in their march forward.

On behalf of Ukrainian Reformed Churches in Western Ukraine I wish to thank The Presbyterian Church in Canada and the Women's Missionary Society for their interest and generous help in the past to this outstanding Evangelical movement in Ukraine. It is a debt which Ukrainian people never will be able to repay.

The Church in Korea

From the Korea Home Letter of the Rev. C. A. Clark, April 1, 1946.

—We hope that our next Home Letter may come to you from Korea. . . . We hope to sail about August. . . .

The news from Korea is not very inspiring. The Russians have the north half of the country, where we lived. . . .

The stories of rioting in Korea have scarcely an atom of foundation. There were parades through the city when the people believed that the "Five Year Plan" meant turning the whole land over to the Russians. One Communist, in characteristic fashion, seized upon that time to fire a pistol at the Editor of one of the conservative newspapers. Out of that single incident came all of these stories. Two of our missionaries, now over there, have sent us the facts. . . .

The churches of South Korea, where the American soldiers are, are again crowded. In one area in the south, the leaders of the Church have practically put the whole Church, including themselves, under suspension for six months in confession of their shame that, by ever so little, under the iron fist of Japan through the war, they had yielded a little and had not stood unflinchingly against Shinto and the shrines and all that they represent. They have declared that they would allow no Communion services for six months as they were not fit as yet to partake of it.

Recently in the magazine *Monday Morning* a Chaplain in Korea reported that there actually were Christians in Korea and that they were voluntarily and freely attending their churches for worship. Several soldiers have recently written similar things. How ignorant and provincial we Americans are! Even Chaplains who presumably have served in home churches and ought to have known about Missions!

None of these people apparently had ever heard that in Korea, which is only the size of Kansas or Minnesota, we have 5,000 Protestant churches, 4,000 of which are Presbyterian. Our U.S.A. Presbyterian Church clear across America reports only 8,604! They had not heard that in Korea we have half a million Protestant believers, 400,000 of them Presbyterians, and that there are 140,000 Catholics. In the 8,604 churches in America on a given Sunday, it would be surprising if a total of a million attended. In Korea each Sunday 400,000 Presbyterians attend. These friends had not heard that in the Presbyterian Church of Korea there are 1,300 pastors, ordained and unordained, 600 Bible-women and 25,000 Elders, Deacons and Sunday School teachers.

They had apparently not heard that we have over 4,000 church buildings in Korea and that the Koreans paid 95 per cent. of the cost of them; and that they also pay all of the 1,300 pastors and 600 Bible-women. They had not heard that the Korean Presbyterian Church has been a self-governing National Church for 39 years, since 1907, under its own General Assembly and 33 Presbyteries, the missionaries only co-operating. They had not heard that the Korean Church, since 1907, has been sending out its own foreign missionaries to China, Mongolia, Manchuria, Japan Proper, and to the Island of Quelpart in the Yellow Sea. They had not heard that the Korean Church has its own orphan asylums, Homes for Old People, and schools for the Deaf and Dumb and Blind, and that since 1907 they have been sending out a steady stream of graduate physicians from their Medical College. They had not heard that the Church has two colleges for men and one for women and a Theological Seminary and some 20 high schools, and that some 50 Korean young men and two girls have Ph.D. degrees from American Universities.

They had not heard that in 1940 there were 1,200,000 children in modern schools in Korea, from the Primary up to the great University in the city of Seoul and that there were Schools of Law, Medicine, Engineering, Agriculture, and Education. Our omniscient radio commentators also seem not to have heard of it. . . .

And so, as a great and original discovery, these friends report that they actually found Christians in Korea, flocking to their churches, not because any one paid them or forced them to go, but just because they had learned to know our God and Christ and to know that those churches were centres of spiritual power. How glad we are that these friends have discovered that there are really Christians in Korea!

Now, having discovered the Mission field, our American churches are tackling the biggest job in their history—the raising of a Fund of 27 million dollars to help restore that work which war has torn down.

In China and the Philippines, the Japanese systematically smashed our hospitals and schools and dwellings. Then our B29s went to Japan and smashed about everything that our missionaries had ever built there; hundreds of churches, schools and other institutions. . . . We thought that, in Korea, we had not suffered much physical damage, for our land was not bombed much, but five of our missionaries are back there now working for the U.S.A. Government, and they report that the Japanese, before they left the country, looted practically everything that had belonged to white men.

The great Severance Hospital and Medical School in Seoul was one of the finest institutions in all Asia, outfitted with almost everything that money could buy. The Japanese took from it every drug, every bandage, every sheet or pillowcase, every surgical instrument or machine, stripped the plant clean. This was the central medical plant of the country, which manufactured drugs and medical supplies for all of the other hospitals and private doctors throughout Korea, so that the tragedy is even greater. The Korean doctors are trying to carry on as best they can. Each new patient is laid on a dirty mattress, when another patient has just gone out. There have been no cotton goods on sale in Korea for 10 years. Even if there were some, with the present inflation it might cost $10 or more for a sheet.

My son was living 100 miles south of Seoul in a town where we had four Mission dwellings and a hospital. They had the same in the north at Kangkei. The Japanese sold both plants and carried away the proceeds. The speculators who bought them will, of course, insist that they bought them ''just to protect us'', so that we shall likely have to buy them back or endure the odium of ''grinding the face of the poor'', if we try to recover them by legal means. It is said that practically all of the Methodist residences and fourteen of their large churches were sold.

. . . We are going to need desperately our share of that 27 million Fund. We've got to go back and build again right from the ground up. . . .

In Out-patients Department of Jobat Hospital

LITERATURE PAGE

Miss Louise A. Reith

THE time has come to think of study materials for 1946-47. Many groups are still in the midst of the 1945-46 Africa studies and will want to complete them. Others, who are ready to begin a new study in the autumn, are asking, "What is the 1946-47 study theme?"

In the coming study year all age groups in the Women's Missionary Society will be thinking about India. At the present time India is a centre of world interest and needs the thoughtful prayers of all Christian people. No country should appeal more to Canadian Presbyterians than that country in which we are responsible for two Mission Fields.

We hope that the study being planned for the Auxiliaries will help us to understand India, its people, religions, and age-old civilizations; to recall how the message of the Gospel went to India; to appreciate the work of the pioneer missionaries; to know of the work that is being carried on to-day through educational, medical and evangelistic missions; to realize the growth and development of the Christian Church in India, how Christian leaders from among the Indian people have been and are being trained to take their place in the leadership of the Christian Church and, having appreciated what has been done and is being done, we may look ahead and plan how our Church in Canada may help to build a Christian India.

For Girls' Groups there will be a study based on the book, TALES FROM INDIA, by Basil Mathews, with programme outlines, services of worship and information on our own work in India. For Children's groups there will be two story books, one for the six-to-eight-year olds and another for the nine-to-twelve-year olds, with programme suggestions relating the basic books to our own work in India.

Watch the September *Glad Tidings* for more definite information about the studies and for prices.

The Presbyterian Church Calendar 1947

The Presbyterian Church Calendar 1947 will be an attractive size, 13½ inches x 9 inches, when hanging and folding into a flat book 6¾ inches x 9 inches for easy mailing. It will contain beautiful full colour and black and white pictures, a verse of Scripture for each day, information and pictures about the Church's work in Canada and overseas, and a message from the Moderator.

PRICES: 1 copy, .35; 3 copies, $1.00; 10 or more, .30 each;
50 or more, .25 each; 100 or more, .22 each.

Please send all orders to:

The Presbyterian Church Calendar,
165 Elizabeth Street, Toronto 2, Ontario.

Literature Secretaries of the Women's Missionary Society may include their purchases of Calendars in their total of literature purchases of the year.

AUXILIARY PAGE

Mrs. W. A. McLennan

This message was given by Miss Grace Lee, our Chinese worker in Victoria, as part of the devotional service at a special meeting held under the auspices of the Presbyterial in St. Andrew's Church when Mrs. McLennan and Miss Pelton were in Victoria.

Matthew 11: 28; Luke 24: 49; Mark 16: 15.

When we read these three verses, we can find three important words in them. Our Christians should always remember them and have courage to go on to do them.

The first word is ''Come''. In my daily Bible reading I have found many hundred times that Jesus said to people, ''Come unto me.'' He said to John,, Peter, James and Andrew, ''Come, follow me.'' He said to the rich young man, ''Come and follow me,'' and He said to his disciples, ''Come and follow me.'' To all the children, too, He said, ''Come to me.'' Now Jesus says to you and me, ''Come and follow me.'' ''Come'' means we should trust Him and repent for our sins.

The second word is ''Wait.'' After Jesus called His disciples He taught them and led them. He said, ''And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.'' Anyone who wants to be a teacher must be a student first. If you want to help people, you must learn something first. We are weak and He is strong. We are unwise and He is wise. Therefore, when we come to Jesus we have to learn His teachings and wait for His Spirit. Our daily prayers, daily Bible lessons and communion services are ''waiting for Jesus''.

The third word is ''Go''. When you come to Jesus and wait for Him your life is not yet complete. Jesus said, ''Go to the world and preach the Gospel.'' Remember that Jesus asked His disciples to go out to preach two by two. Therefore ''come'' and ''wait'' mean we are ready to work, but when we are ready we have to go out and serve for Jesus, and let our works glorify Him.

—*Grace Lee.*

YOUNG WOMEN

Mrs. C. N. Johnston, ***Secretary***

Dear Young Women,

DURING the past few months I have been able to visit a number of Young Women's groups and help in the organizing of several new ones. As most of you know, since so many of our Young Women's groups have moved into the Evening Department the Young Women's Department must be built up again. Although members of our Young Women's groups are few in number at the present time, I have discovered in my journeyings that the rebuilding is beginning with fine material. You who are members of our Young Women's Department at present, although lacking in knowledge and experience of our missionary work, have shown the kind of vital interest that will lead to greater study and, consequently, to greater interest.

This interest has manifested itself, too, in your eagerness to make your own particular meetings worth while. Most groups have been concerned about bringing new people into their fellowship. (Each group I visit seems to feel that there is no other group so small as theirs.) They want the type of programme that will catch and hold the interest of their friends. I sometimes wonder if we realize that a meeting will do that only as we are willing to *make* time to pray and work towards that end. Then, too, often we do not see one of the best sources of help we can find, which lies in the members of our Senior and Evening Auxiliaries, who can give us ideas and information which we can apply in ways attractive to our own generation. Besides our regular mission study and the information which comes to us through *The Glad Tidings,* for some of the younger groups that meet frequently and wish some variety of programme I have suggested that Senior Quiz packets might be used. These are outlines for various discussion groups and projects that include many different topics—everything from Child Psychology to Canada's Racial Problems.

Finally, I have felt most of all the true spirit of Christian fellowship within our groups, a comradeship, and a oneness in Christ from Whom comes the vision, the desire and the strength to build to-day for to-morrow.

Yours very sincerely,

Helen N. Scott.

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

YOUR Secretary has been thoroughly enjoying the reports which have come in from the various Provincial Girls' Organizations Secretaries of our Society.

To the many group leaders and Presbyterial Secretaries whose hard work made these reports possible may we, on behalf of the Women's Missionary Society, extend our thanks.

These reports tell the fascinating story of the work which is being done for our teen-age girls. In them we not only read of successes that have been attained, but we also learn of leaders who are struggling along against many discouragements and in the face of many difficulties, of leaders who are greatly in need of help, and of others who feel that they have no one to advise and assist them.

When we read of these difficulties we cannot help wondering if the leader has asked for the help she requires. Has she gone to the presidents of the Auxiliaries, or to the executive of the Sunday School, and told them her problems. We cannot but feel that our women would be glad to aid our junior groups, if they are given an opportunity to do so.

Many of the reports, however, are very enthusiastic about the co-operation between the senior and junior church groups. By no means unusual are reports of combined meetings, picnics and parties, with everyone sharing the responsibility, and the fun. Isn't this a wonderful way to work up a spirit of Christian fellowship in our own churches? If this feeling doesn't exist among your groups, would it not be a fine gesture on your part to help to promote it?

Summing up the reports, as you will see when you receive your copy of the annual report, Girls' work once again shows many increases —increases in members, groups, attendance at camps, and a very marked increase in givings. We are proud of the way in which our girls showed their interest in our missionary work. Their loyalty to our own study, their helpfulness in their own churches, and their splendid contribution towards our missionary work, showed splendid training in the duties of members of our teen-age groups.

We are pleased, as you will be too, to read of the increases in our department, but we have by no means reached our goal. Our teen-agers have a great contribution to make to our work, but have we not a greater contribution to make to their lives?

No matter which of the four programmes sponsored by our Church you select as being best suited to your particular needs, you will find that it contains a splendid pattern for Christian living, and group fellowship, which help to build strong character and fine healthy minds.

Let us think even more highly of the work we have undertaken, and be grateful for the opportunity afforded us to help form young Christian lives.

CHILDREN'S DEPARTMENT

Mrs. W. N. Ferguson, *Secretary*

Two Little Feet

Reprinted with grateful acknowledgment to "Woman's Work" (Irish Presbyterian Church).

IT was a sunny spring day, and three boys were lying on a bank at the bottom of the manse garden looking up at the blue sky through the gay pink apple-blossoms. A plane passed overhead, and Cecil, the minister's nephew, said, "I am going to be a pilot when I leave school." Ronnie, who was younger, . . . thought for a minute, and then said, "I would rather go to sea and be a Captain." Cecil laughed, and remarked, "You don't want much"; then, turning to his small cousin, Terry Kyle, he said, "And what about the Wee Nipper?" Terry told them very solemnly he was going to be "a mishnary doctor". "But why?" the others asked in surprise. "My Uncle Dick is a mishnary doctor in Africa, and my mummy tells me stories 'bout him making sick peoples well, like the man in the picture." "What picture?" "The one where the poor, sick boy has come with his mummy, an' the doctor man has given him somefing to drink, an' there's the tent an' all—an' Jesus is there too. . . ."

Just then the gate clicked, and they could hear voices as footsteps passed by the hedge. Quite clearly Mrs. Kyle's voice explained, "I have to call at the shoemaker's for Terry's shoes. He has the most awful feet, and I simply can't keep him in shoe-leather. . . ." Another voice joined in, "All wee boys are hard on leather. . . ."

With a merry twinkle in his eye, Cecil said, "That settles it, Nipper, you can't be a missionary unless you have beautiful feet, and even your mother says yours are awful." Ronnie said, "That's a silly idea; don't listen to him, Terry." "Well, it's in the Bible, so maybe you'll believe that," Cecil insisted. "I never heard it. Where is it?" asked Ronnie. "I can't just remember, but I know it's there. Come on, let us buy some toffee. . . ."

The two bigger boys started off at a good pace, while Terry puffed after them, sometimes looking down at his feet, which were sturdy but certainly not beautiful. Even as they sucked the toffee, he kept wishing he could ask his mother what Cecil meant.

His chance came at bed-time, when Mrs. Kyle said, ''Is there anything the matter with you, sonny? You are very quiet.'' He gave a little gulp, and said, ''It's my feet.'' ''Why,'' asked Mrs. Kyle, anxiously, ''are they sore?'' ''No,'' he wailed; ''but they won't let me go to help Uncle Dick.'' His mother held him tightly, and soon the whole story was told, the last words being ''An' it must be true, for it is in the Bible.''

''Poor wee laddie,'' she said, ''Cecil was only teasing. Wait a minute, and I will read you the verse from your very own Bible. Listen! 'How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things.' It does not say they *look* beautiful, it says they *are* beautiful, because they take the missionaries where they can help people. Mummy should not have said your feet were awful, but should have blamed the war-time leather. You remember, sonny, you sometimes sing 'Two little feet to walk His ways'; well, they are the nicest kind of feet, for they keep following Jesus.''

''Get me my picture,'' said Terry, after being quiet for a short time. Together they looked at the doctor, with all the black people around him and the Lord Jesus behind, watching tenderly; and then a glad little voice said, ''When I'm growed my feets will take me to Uncle Dick, and I'll tie up the poor black man's arms an' legs, an' Jesus will say to 'n angel, 'I could not have done'd it better mineself.' ''

—*W.O.*

NOTE.—Terry's picture is ''The Healer'', by Harold Copping.

In Japan

A nation-wide Protestant evangelistic campaign will be opened in Tokyo on June 9, Whitsunday, when the Church of Christ in Japan will hold its first congress comprised of over 300 representatives, in preparation for an endeavour to spread the Christian Gospel among the people of Japan.

A new paper, called *Christian News*, will be edited by Dr. Toyohiko Kagawa, and will have a weekly run of 10,000 copies. Rev. Tsunetaro Miyakoda, of the Church of Christ in Japan, who is business manager for the paper, says it may become a daily during the summer with a circulation possibly exceeding 100,000.

—I.C.P.I.S., Geneva.

PROVINCIAL NEWS

BRITISH COLUMBIA

Mrs. W. Barlow, 149 W. 5th St.,
North Vancouver, Press Secretary

KOOTENAY Presbyterial—The 32nd annual meeting of the Presbyterial was held in Knox Church, Cranbrook, on May 14th, with delegates from Creston, Kimberley and Cranbrook present. Mrs. Armour and Mrs. Torrance of Kimberley conducted the opening devotions; and Mrs. J. W. Dow and Mrs. Conkey of Creston the afternoon devotions. Miss Sybil White, Provincial President, formerly of Cranbrook, brought greetings from the Provincial Society. The reports of the Corresponding Secretary and the Treasurer showed an encouraging increase over last year. After departmental reports Mrs. J. W. Dow gave a short historical sketch of the Marion Oliver Mission Band. A discussion led by Miss White was enlightening and helpful. Miss Louise Larson, C.G.I.T. leader, gave an interesting account of life at the White Rock Leaders' Camp, which she attended last summer. A song by the Mission Band was much enjoyed. At six the Ladies' Aid served dinner to the delegates, Auxiliary members, representatives from the missionary groups of sister Churches, and other guests. At the well attended evening session Mr. D. G. Seaton of Kimberley conducted the devotional service and Miss Sybil White gave a timely address on the subject, ''The Missionary Highway of Peace.'' An invitation to hold the 1947 annual meeting in Nelson was accepted. New officers include: Treasurer, Mrs. S. Spears, Creston; Young Women's and Girls' Organizations Secretary, Mrs. Torrance, Kimberley; Literature and Library, Mrs. Sneddon, Cranbrook; Press Secretary, Mrs. Hugh Taylor, Creston.

Victoria Presbyterial—Mrs. W. A. McLennan and Miss Laura K. Pelton, General Secretary of our Women's Missionary Society, spoke at St. Andrew's, Victoria, to the Presbyterial Executive. Miss Pelton spoke in the interests of the Presbyterian Advance, and Mrs. McLennan told about the work our Society has undertaken for 1946, at home and abroad, reminding the members that, with doors wide open all over the world, the Church has a great opportunity to advance God's Kingdom. In the evening the Young Women's groups of Victoria gathered in St. Andrew's Hall to meet Mrs. McLennan and Miss Pelton. Mrs. McLennan discussed the Supply work, and Miss Pelton conducted an informal discussion with the groups, challenging them to support the work that our Women's Missionary Society has undertaken. A social hour was enjoyed at the close of the meeting.

At the Easter meeting of the St. Andrew's Auxiliary Mrs. F. W. Allott, a former president, spoke on ''The Resurrection''. Mrs. J. A. Kennedy conducted the devotions.

Westminster Presbyterial—At the Easter Thank-offering meeting of Mount Pleasant Auxiliary, Vancouver, the speaker was Dr. James Dunn, recently returned from Chaplaincy service in the R.C.A.F., and the Rev. F. G. St. Denis conducted the devotional service. At the Robertson Auxiliary meeting the Rev. Murdo Nicholson gave an address on ''Missions in Peru''. At St. Stephen's, North Vancouver, Miss Sybil D. White, Provincial President, outlined our Society's work at home and overseas, thus showing the worth-whileness of the ''Advance'' programme. Representatives of the Session, the Board of Managers, Young Women's Auxiliary, Sunday School, and Mission Band, took part in this meeting. Mrs. J. Blott, Presbyterial Children's Secretary, commended St. Stephen's Mission Band for their regular attendance during the year, for their large representation at the rallies, and for their givings. Norma Barlow Anderson read Henry Van Dyke's story ''The Mansion''. The Rev. H. A. Berlis addressed the gathering briefly.

On May 10th the Senior and Intermediate C.G.I.T. girls of Kerrisdale Church held a mother-and-daughter banquet. In the affiliation service that followed, Mrs. W. T. Beattie, Provincial Girls' Organizations Secretary, Mrs. J. L. McGlashan, leader, and Mrs. I. MacDougall, of the Senior Auxiliary, took part. A pleasant social hour followed, the girls acting as hostesses.

At the Chinese Church a Mission Club was organized in April with Miss Ruth Yeandle as leader.

A Mission Band rally for Greater Vancouver was held in Richmond Church, Vancouver, on Easter Monday, with 130 children and adults present. A lively singsong directed by the Rev. J. Hyde was enjoyed by all, the children supplying the actions to many of the choruses. Mrs. W. J. Murdoch led in a short devotional service and told the boys and girls a story. After the Roll Call each Band contributed an item to the programme, either in verse or song. They did their part with enthusiasm and the results were much appreciated. Mrs. W. J. McFadden presented the Banner to the Robertson Band, which had the largest number present. Before leaving, the children were served with refreshments.

MANITOBA

Mrs. C. LeCocq, 306 N. Brodie St.,
Fort William, Ont., Press Secretary

BRANDON Presbyterial—At a special meeting of the Presbyterial in First Church, Brandon, on May 3rd Miss Bessie MacMurchy told of her work at Jobat Hospital, India. Attractive slides and the Indian costumes worn by some twenty children made the subject very real. Members of St. Andrew's and Carberry Auxiliaries were present, and a social hour was enjoyed after the meeting.

St. Andrew's and First Church Auxiliaries of Brandon held their Thank-offering meetings during Easter week, the Rev. E. Nordland of First Baptist Church addressing both gatherings. The Mission Band assisted at both meetings.

Superior Presbyterial—The Presbyterial met in First Church, Port Arthur, on May 6th, to hear the President's report of the Provincial meeting. A welcome visitor was Miss Isabelle Hunter, who told of the work she was to do in India. For all who heard her, her enthusiasm was an incentive to greater endeavour in the work at home.

In honour of Miss Bessie MacMurchy, the Presbyterial had a dinner on May 3rd in the St. Andrew's Guild room, Fort William, at which the Rev. Agnew Johnston, Rev. J. S. Flook and Rev. J. A. McMahon were present. Later the women's groups of Port Arthur and

Fort William and representatives of the other organizations listened with interest while Miss MacMurchy told of her work at Jobat Hospital. The Girls' groups of both cities, under Miss Jean Stevenson, helped to demonstrate a day's work in the hospital.

On May 9th the Auxiliary and Evening Guild of St. Andrew's Church, Fort William, met to honour Miss Isabelle Hunter, who was shortly to leave for India. Guests included many ladies of First Church, Port Arthur, and First Church, Fort William. A short address was given by the Rev. J. A. McMahon, who had given the address at Miss Hunter's designation service before she began work as a deaconess. Prayer for journeying mercies and the success of her work in India was offered by the Rev. Agnew Johnston. Mrs. John Wilson, Auxiliary President when Miss Hunter left, spoke of her work for the church, from Mission Band days, and on behalf of the two groups presented Miss Hunter with a revised version of the New Testament and an eversharp pencil. Tea was served to the many guests who came to wish Miss Hunter Godspeed.

The Rev. J. A. McMahon and Mrs. W. J. Fraser of the Evening Auxiliary conducted the devotions at the Easter Thank-offering of First Church Auxiliary, Port Arthur. Three missionaries from Africa were introduced—Miss Zimmerman and the Rev. Mr. and Mrs. Faulkner. The former gave an illustrated address on Nigeria, and Mr. Faulkner spoke briefly.

Winnipeg Presbyterial—On April 2nd a rally of Evening and Young Women's groups was held in St. James Church, a member of each group taking part in the devotions. It was a special privilege to have as speaker Miss Laura Pelton, who gave an inspiring and instructive address on the Society's work.

At the Thank-offering meeting of Knox Auxiliary, Stonewall, Mrs. J. S. Flook of Winnipeg spoke on "Thank-offering", what it is and what it should be, and Mrs. Shepherd took the Bible study on, "Hope in Relation to the Resurrection". At the Old Kildonan meeting Mrs. H. H. Dunwoody, Provincial President, gave instructive highlights of the Provincial meeting. Much enthusiasm was shown, especially by the Young Women and children. Mr. J. A. Davidson showed lantern slides of the Bhil Field and Jhansi City, Mrs. Duffin explaining each picture. Mr. H. Ruse spoke of the camp at Shoal Lake, and Mr. J. Cooper's pictures of the camp activities were an inspiration to the young people.

ONTARIO

MRS. J. R. HILL, 250 COOPER STREET,
OTTAWA, PRESS SECRETARY

"SOLDIERS of Christ, Arise," the theme of the 32nd Provincial annual meeting, at New St. James Church, London, May 14th-16th, offered a high standard and stimulated proceedings. The Board met on the evening of May 13th and Tuesday morning, the annual meeting opening on the Tuesday afternoon, Mrs. H. C. McKellar presided. After the National Anthem, the Rev. T. J. Watson gave a timely talk on the 23rd Psalm and led in prayer, and Mrs. Wheaton, President of London Presbyterial, welcomed the delegates.

In her address Mrs. McKellar, stating that never in the history of the Church has there been such a challenge and call as there is to-day, called on the members to hold up Christ in our hearts, our homes, our churches and to ''advance *with* Christ''.

Mrs. A. R. McMurrich, in warmest greetings from the Council, stressed ''Advance'' in spirituality. The Rev. Angus MacIver brought greetings from the Synod (after a brief message in Gaelic); the Rev. J. Davies, from the London Presbytery; Mrs. R. A. Bingle, from the Anglican W. A. (Huron Diocese); Mrs. J. W. Jeffreys, from the Baptist Missionary Society; and Mrs. N. C. White, from the United Church women of the London Conference.

On Tuesday evening the Rev. John Fleck, of Elmwood Avenue Church, presided and introduced the Right Rev. J. M. Macgillivray, Moderator of the General Assembly, who spoke on the work in British Guiana and appealed for support of the Advance movement.

Mrs. Percy Ranson and Mrs. John Williams were in charge of Wednesday morning's programme ''Advance, Ontario!'' The latter made effective use of a map with the names of missionaries from the different Presbyterials to illustrate the representatives' reports.

Mrs. Strachan, General Treasurer, was the special speaker on Wednesday afternoon. She spoke of the changes that had taken place in our work and mentioned that our last Hospital, at Rocky Mountain House, was being taken over by the municipalities and that Weirdale Nursing Home was closed owing to the lack of a doctor and will not be reopened by the Society. It was a matter of great thankfulness that, during the war years, our regular work had been not only maintained but expanded. We are able to contribute to the Advance for Christ and Peace Thank-offering—$2,700 towards the rehabilitation of European Churches, $2,000 towards building churches in needy places in the West, $2,000 towards a residence for furloughed missionaries, and have promised $7,000 for an extension of the Missionary and Deaconess Training School. Mrs. Strachan spoke of Miss Hermanson's return to Formosa under the Chinese Relief Committee, her salary paid by the Women's Missionary Society, of the Rev. Allan Reoch's return to China under the same committee, and of Mrs. Gehman's work in South Yunnan under the Church of Christ in China. In this connection Mrs. Strachan carefully outlined our relation to the Church of Christ in China.

''Our givings are the tangible evidences of the sincerity of our interest in missionary endeavour,'' said Mrs. A. B. Macdonald, Financial Secretary. An allocation of $122,300.00 was accepted unanimously, $2,600.00 more than last year. The Treasurer, Mrs. H. W. Morgan, reported that givings in 1945 amounted to $124,309.69, nearly $4,750.00 over the allocation, and that $5,430.30 was given to the Supply Fund.

The Rev. J. R. Waldie presided on Wednesday evening, when the speaker was the Rev. R. H. M. Kerr of Parkdale Church, Toronto, who related many interesting incidents that came to his notice while he was in the Chaplaincy Service; he also spoke strongly in support of the Advance for Christ movement. Three members of Young Women's and C.G.I.T. groups led in the devotions, Miss Rose McIlvenna, Mrs. A. H. Ferguson and Miss Agnes Clarke. In the Children's Department six new Mission Bands were reported and seven new Explorer Groups; in Girls' work there was an increase in members and money, but a decrease in the number of leaders; reported for the Young

Women's Department were ten new groups and seven groups graduated to the Senior Department, and a membership of 3,943. The Home Helpers' contributions amounted to $9,357.36, the Secretary reported.

Presbyterial Presidents led in the devotional exercises with which the sessions opened. During the three days all were privileged to meet Mrs. W. R. Quinn, Miss Ruth Quinn, Miss Edith Magee and Mrs. C. L. Woods, all from our fields in India.

A cordial invitation to meet in Peterborough in 1947, ''should there be a Provincial'', was heartily accepted. Ottawa Presbyterial's request for a Mission Band study book on our own work was to be forwarded to the Council.

Mrs. K. B. Schroeder presided at the election and conducted the installation service. Mrs. McKellar, who was re-elected as president, gave the closing message, warm, spirited, timely. The meetings in London will long be remembered for the spiritual uplift and friendly atmosphere.

Barrie—''Easter'' was the keynote of the programme and the subject of Miss S. E. MacMurchy's address at the Thornbury-Clarksburg Auxiliary meeting. At Meaford Miss Bessie MacMurchy of India was guest speaker; members of all other churches in town were present and of the Thornbury-Clarksburg Auxiliary. St. Andrew's Auxiliary, Barrie, had as special guest at the meeting Mrs. M. L. Stevenson, who had just celebrated her 93rd birthday, and was about to leave for Vancouver; she was presented with a bouquet of roses.

Chatham—Easter meetings were well attended throughout the Presbyterial. At Wallaceburg and Valetta the Young Women took part, and at First Church, Chatham, the Mission Band and C.G.I.T.

Hamilton—At the silver anniversary meeting of Sheffield Auxiliary, Mrs. Jirden Main, who has been president for 17 years, was specially honoured. Mrs. John Larmon, the first president, was present, and Mrs. H. C. McKellar, Mrs. D. Munro, Miss M. B. McQuesten, and Miss A. J. Ritchie, who conducted the memorial service.

A new C.G.I.T. is reported at Calvin Church, Hamilton, with Mrs. Arthur Swan as leader.

Guelph—Successful rallies were held in Knox's Church, Galt, and St. Andrew's, Guelph. At the former it was Young Women's night; the Rev. W. J. Walker, Galt, welcomed the 170 delegates, and Miss Helen Scott, Toronto, spoke of some new aspects of the Society's work. In Guelph 200 Mission Band members met, with Miss Helen McArthur, Hespeler, in charge; ''Paul's Missionary Journeys'', a Bible drama, was presented by Knox's Band, Galt. Miss Smith of Galt and Miss Higinbotham of Guelph spoke.

Kingston—May 1st, 1946, will long be remembered by all who attended the Presbyterial's Diamond Jubilee meeting in St. Andrew's Church, Kingston. It was a wonderful day, rich in memories. Mrs. William Shaw, Ivanhoe, presided. Mrs. F. P. Smith, Kingston, gave a historical review of the various Auxiliaries, and Mrs. George Darling, one of the Presbyterial. Mrs. Percy Ranson of Toronto, a former Presbyterial Corresponding Secretary, was presented with an Honorary membership certificate. Following the Jubilee Thank-offering, the Rev. C. L. Wood delivered an address, outlining the work being done on the Bhil Field, India. In her address Mrs. W. M. Hall, Toronto, appealed for more interest in the boys and girls of our Church. Mrs. C. A. Smart, President of St. Andrew's Auxiliary, welcomed the guests. Greetings were read from Mrs. Inkster, President of our Women's Missionary Society, and the Rev. Eric Larsen, Moderator, spoke for the Presbytery. Mrs. H. S. Graham of Belleville had charge of the devotional service.

Miss Louise Reith, Toronto, speaking at the Catherine Fairlie Auxiliary meeting, stressed the ''unlimited opportunities'' to proclaim the Gospel to the world.

Paris—At an open meeting of the Ingersoll Boys' Mission Band, Bill Pittock presided and Bob Simpson, Jack McNiven and David Elliott took part in the devotions. Educational films on Africa, from the National Film Board, were presented by J. R. Skillings, and Mr. Petrick, Woodstock, demonstrated clay work, to the delight of all. Woodwork done by the boys was on display and offered for sale.

Sarnia—The Right Rev. J. M. Macgillivray, Moderator, spoke on the work in British Guiana to Aberarder and Sarnia Auxiliaries, illustrating his talk wth many beautful pictures. At the Mooretown meeting, at the home of Mrs. Alexander, Mrs. Seaman of the China Inland Mission gave a vivid account of their experiences in a Japanese camp where she, her husband and two daughters were interned.

SASKATCHEWAN

Mrs. J. A. Watson, Box 1056,
Weyburn, Press Secretary

ENTHUSIASTIC audiences have greeted Miss Bessie MacMurchy, nurse evangelist from the Bhil Field in India, wherever she spoke in Saskatchewan. In Moose Jaw ladies of Knox and St. Paul's Churches met to do her honour and were inspired by her intimate picture of the work among the Bhil people. In Weyburn, the home of Miss Lily Simpson and Miss Mary Sherrick, her co-workers in India, the largest audience to greet her thus far gave her an enthusiastic reception. The ''family complete'' was represented in the programme, and C.G.I.T. and Mission Band members wore the beautiful Indian costumes she described before the presentation of a pageant showing a morning's work in the outpatients' department at Jobat. A reception during the afternoon gave all Auxiliary members, including the Home Helpers, an opportunity to meet and talk with Miss MacMurchy. In Saskatoon, girls from Mission Circles of St. Andrew's and Parkview, dressed in the colourful costumes of India, took part in a pageant illustrating how missionaries carried out their work there.

Moose Jaw Presbyterial—Miss Mary Shaw, a recent graduate of the Missionary and Deaconess Training School, spoke at the Easter Thank-offering meeting of the Auxiliary and Friendship Circle of Knox Church, Moose Jaw. Her message on ''The Resurrection of our Lord as the Foundation of our Christian Faith'' was based on Paul's words in I Corinthians 15: 14.

Prince Albert Presbyterial—At a recent meeting of the Tisdale Auxiliary the Home Helpers' Secretary made special mention of Mrs. Lander, ninety-four years of age and blind, who desiring to help the missionary cause knits and sells string dishcloths, putting the proceeds into her mite-box. At the close of the business the Auxiliary entertained the Willing Workers and Happy Helpers Mission Bands and their mothers. Twenty-six were present. Mrs. Martin Argall's story of Livingstone was intensely interesting to children and adults alike.

Regina Presbyterial—A presentation was made to Miss Ruby Walker at a meeting of the C.G.I.T. Leaders' Council on May 3rd, in appreciation of her work with Regina C.G.I.T. groups. Miss Irene Palmer, Council President, thanked Miss Walker for the help she had given in girls' work there and wished her success in her new work.

At the Easter Thank-offering meeting all Auxiliaries of First Church, Regina, and members of the Walter Martin Memorial and Northside Auxiliaries met together, to hear Dr. Hilda Neatby speak on the subject ''Peace in our Time''. Now that we have reached the zenith of scientific discoveries, she stated, the great need is for all people to get together to study the best way of handling the world situation.

Saskatoon Presbyterial—The Presbyterial annual meeting was held in St. Andrew's Church, Saskatoon, with Mrs. J. M. Young presiding. All reports were very encouraging, particularly that of the Welcome and Welfare Department, whose work has increased considerably with the arrival of many war brides. Mission Bands in North Battleford and Wilkie are suffering through lack of leaders. The Presbyterial exceeded its allocation and the Treasurer was hopeful that 1946 would be as successful. Miss Eastwood, a missionary from Africa, gave a vivid picture of that country, its people and customs. Miss Ruby Walker also gave a very fine account of her work. The Rev. E. S. Mackay, in his address, urged Women's Missionary Society members to take a serious inventory of their faith, to have an adequate understanding of it and to encourage others to do the same, to become intelligently informed about the Advance movement, and to plan what they could do in answer to the financial appeal. Miss M. M. Steenson is the new Presbyterial president.

The Thank-offering meeting of St. Andrew's Auxiliary, Rosetown, was well attended. The Rev. A. W. Currie, their new minister, gave an inspiring message on the Advance for Christ and the Peace Thank-offering Fund. ''We have so many things to be thankful for,'' he said, ''and yet we always take too much for granted.'' We must strive for peace and harmony among nations in the new way of life that must come to all men and women.

In Poland To-Day

The need in Poland, especially in Warsaw proper, in the Masuri district (formerly East Prussia) and Silesia is in some respects overwhelming—hundreds of students are sleeping on bare floors, 30 per cent. of the children are in the early stages of tuberculosis, and in the Masuri district, where there are still 90,000 Polish-speaking Protestants, whole communities are faced with starvation; in newly acquired territories many Protestant Churches have been taken over by Roman Catholics in high-handed fashion (the Greek Orthodox Bishop reported that, in the Lublin district alone, the Roman Catholics have taken possession of 200 Orthodox Churches).

—*Life and Work*, May 1946.

New Organizations

Ontario

Chatham Presbyterial—Canadian Girls in Training group, Valetta. Leader, Miss Bessie Renwick, R. R. 1, Merlin; Secretary, Miss Shirley Gardiner, R. R. 1, Merlin.

Lindsay Presbyterial—Young Women's Affiliated Society, Uxbridge. Pres., Miss Peggy Gardiner; Treas., Mrs. Verna Smith; Sec., Mrs. Evelyn Houck.

> Among the first and greatest conditions of good work are these:
> A high standard of accuracy,
> A chivalrous loyalty to exact truth,
> Generosity to fellow workers,
> Indifference to personal results,
> Distrust of all that is showy,
> Self-discipline and undiscouraged patience through all difficulties.
> —Bishop Francis Paget.

TREASURER'S STATEMENT

May 31st, 1946

RECEIPTS

Life Membership Pins sold...	$ 14.63
Cecilia Jeffrey Indian School, Government Grant	2,025.00
Mrs. Dobbie's Girls' Class, Indian Head, Sask., "Miss Stringer, Jhansi, India" ..	10.00
PROVINCIAL GIVINGS:	
Manitoba	431.72
Alberta	428.60
British Columbia	400.00
Ontario	11,900.00
Quebec	1,450.00
Saskatchewan	504.59
	$17,164.54

DISBURSEMENTS

Hospitals:	
Rocky Mountain House.....	$ 100.00
Weirdale	22.25
Chinese in Canada	852.75
Indian Schools:	
Birtle	158.32
Birtle Government Grant...	1,498.82
Cecilia Jeffrey	162.49
Cecilia Jeffrey Government Grant	2,637.87
Mistawasis	45.00
Saskatoon Residence	75.00
Supplies	275.92
India:	
Bhil Field	$ 220.00
Jhansi Field	352.75
British Guiana	224.50
Christian Literature	670.50
Publications	610.15
Deaconesses	1,349.03
Organization	218.72
Children's Centres: Montreal and Vancouver	644.81
Student	350.00
Deputation	20.65
Missionaries' Travelling Expenses	200.00
St. Margaret's Girls' Centre..	445.94
French Work	200.00
Grants	2,010.00
Refresher Courses	70.00
Rehabilitation Committee	100.00
Administration	869.35
Exchange	44.52
Insurance	422.80
Presbyterian Advance for Christ and Peace Thankoffering Fund:	
Home for Missionaries on furlough	2,000.00
Building Churches in the West	2,000.00
	$18,852.14

RESERVE FUNDS:

RECEIPTS:

Legacy Fund—	
Estate of Miss Catharine H. W. Drummond, Through St. Andrew's Church Kingston, Ont.	$ 200.00
Payment on Toronto House	25.00
Interest	28.50
Special Fund—	
Interest	23.26
Pension Fund—	
Interest	117.31
Peace Thanksgiving Fund—	
Ontario	1,434.43
Quebec	226.99
Manitoba	66.00
Saskatchewan	93.40
Alberta	54.85
British Columbia	49.04
Interest	3.00
	$2,321.78

DISBURSEMENTS:

Special Fund—	
Buena Vista Camp	$ 187.00
	$ 187.00

(Mrs. Daniel) Helen M. Strachan, *Treasurer.*

Changes for Annual Report

Ontario Provinical—Members without portfolio: Mrs. R. A. Sewell, 165 High Park Ave., Toronto 9; Mrs. F. D. Douglas, 91 Roehampton Ave., Toronto 12.

New Address—Literature Secretary, Mrs. T. Firth, 709 Main St., North Bay.

Barrie Presbyterial—Members without portfolio: Mrs. C. G. Jones, Elmvale; Miss S. E. MacMurchy, Clarksburg; Mrs. W. A. Boult, Collingwood; Mrs. J. M. Tudhope, Hawkestone; Mrs. N. R. D. Sinclair, 59 William St., Barrie.

Chatham Presbyterial—Children's Secretary, Mrs. Donald MacLeod, Thamesville.

North Bay Presbyterial—Treasurer, Mrs. T. Firth, 709 Main St., North Bay; Literature, Mrs. S. Coles, 152 Worthington St. E., North Bay.

Saugeen Presbyterial—New Secretaries: Home Helpers, Mrs. J. M. Marshall, Durham; Exchange, Mrs. A. Nicholson, R. R. 1, Holstein; *Glad Tidings* and Literature, Mrs. W. D. Coutts, Conn; Welcome and Welfare, Miss Blanche Reid, Holstein; Press, Mrs. E. S. McArthur, Durham.

New address—Children's Secretary, Mrs. W. J. Maslen, Harriston.

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Alberta.—Mrs. A. C. McArthur, 1337 14th Ave. W., Calgary.
British Columbia.—Mrs. A. Barry, 530 E. 8th Ave., Vancouver.
Manitoba.—Mrs. D. Duncan, 830 6th St., Brandon, Man.
Ontario.—Room 801, 100 Adelaide Street West, Toronto 1.
Quebec.—Mrs. J. H. Currie, 3648 Durocher St., Montreal.
Saskatchewan.—Mrs. J. H. Cameron, 916 Spadina Cres., Saskatoon.

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Book List

THE RETURN TO JAPAN	$ .35
MESSAGES FROM EUROPE	.35
AN ADVENTURE IN CHURCH UNION. (The Church of Christ in China)	.20
THEY FOUND THE CHURCH THERE. By H. P. Van Dusen	.85
THE SILENT BILLION SPEAK. By Frank C. Laubach	.65
FOR A LITERATE WEST AFRICA. By Margaret Wrong	.40
CHURCH BELLS CALLING. Children of Every Land. By Muriel Beaton Patterson	.40
THIS IS AFRICA. By S. Franklin Mack	.35
DAUGHTER OF AFRICA. By Ruth Isabel Seabury	.70
THE EXPLORER GUIDEBOOK	.75
THE LEADER'S BOOK (For leaders of Girls' Groups)	1.00

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Subscriptions run from January to December, and are payable in advance. Individual orders are 50c.; two or more sent to one address are 35c. for each subscription. Send all subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings.* Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street W., Toronto 1, Ont.

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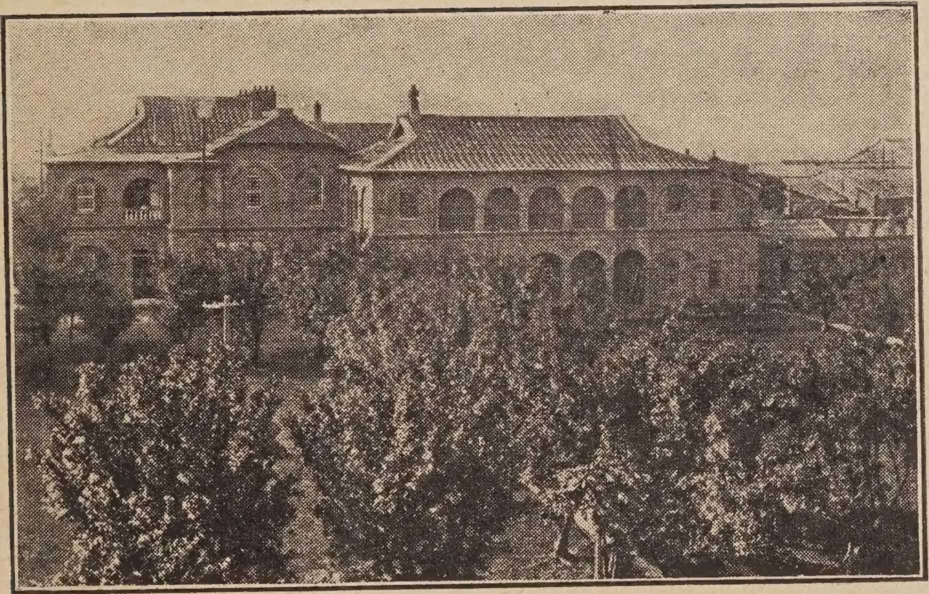
Vol. XXII SEPTEMBER 1946 No. 9

THE GLAD TIDINGS



Mackay Memorial Hospital, Formosa (Not a recent picture)

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of the
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Toronto 1

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Authorized as Second Class Mail, Post Office Department, Ottawa.

The Glad Tidings

Vol. XXII TORONTO, SEPTEMBER 1946 No. 9

Editorial

The Annual Council Meeting of the Women's Missionary Society, Western Division, will be held in Rogers Memorial Church, Woodbine Ave. and Wolverleigh Blvd., Toronto, from Monday evening, September 30th to Friday, October 4th.

The Treasurer gratefully acknowledges the gift of $1,000 ''from a friend, to be used for the work of the Women's Missionary Society wherever it is needed''.

Miss Marjorie MacKay, who was a welcome visitor at the last meeting of the Council Executive in June, is going to Port Alberni, Vancouver Island, to serve as a deaconess under the Presbytery of Victoria. During the four years Miss MacKay has been working under the Presbytery of Toronto she has helped to build up two new congregations, Melrose Park and Leaside, as well as visiting and teaching a Sunday School class at the Weston Sanatorium. The Session of the Leaside Church wrote to express their appreciation to the Women's Missionary Society for Miss MacKay's services during the past two years. ''During that time'', the Clerk of Session wrote, ''the organization of our congregation has been developing and the membership increasing, and a great deal of the result is due to the visiting and detailed work done by Miss MacKay.''

Miss Alma Burdick, who has been a member of the Society's missionary staff for nineteen years, resigned in the summer. Appointed to work in Formosa in 1927, she served there as teacher and evangelist until war conditions forced the missionaries to leave the field. For a time she did deaconess work in Winnipeg, then on Miss Dickson's retirement in 1942 was appointed to succeed her in the Chinese work in Montreal.

Miss Muriel Judd, who has been doing deaconess work at Val d'Or, Quebec, since she graduated from the Missionary and Deaconess Training School last year, has been appointed to the Chinese work in Montreal and she expects to enter on her new duties about the middle of September.

Miss Dorothy Douglas arrived in Toronto on August 2nd from British Guiana, and spent the week-end here before going on to her home in Lucknow. The Rev. George W. Mackay and Mrs. Mackay have also returned from British Guiana. The Rev. A. E. Toombs and Mrs. Toombs arrived in Canada in the summer on furlough from the Bhil field in India.

The new missionaries appointd by the General Board of Missions to overseas service are leaving for their fields very soon. Mr. Kenneth F. McKenzie of Saskatoon was designated as a missionary of The Presbyterian Church in Canada by the Presbytery of Saskatoon at a service held in Parkview Church on August 5th. A graduate in Arts of the University of Saskatchewan, Mr. McKenzie has had two years in Theology and has served on mission fields in Canada. He and Mrs. McKenzie were introduced on Missions Night at the General Assembly by Dr. Cameron. They expected to leave about the middle of August for British Guiana, where Mr. McKenzie will be Principal of the Berbice High School at New Amsterdam. The Rev. Malcolm Ransom, who has been looking forward to service in China for some years, was being designated at a service in Glenview Church, Toronto, on August 14th. Mr. and Mrs. Ransom spent two years at a School of Chinese Studies in California, and since then Mr. Ransom has been acting as Missionary Education Secretary of the Student Christian Movement of Canada. He and Mrs. Ransom, with their two children, will go to Kienshui in South Yunnan, where Mrs. Gehman is.

The Rev. C. L. and Mrs. Wood, who have been on furlough from the Bhil Field, will be returning to India this autumn.

We were very sorry to hear of the death on July 25th of Mrs. Harold Lim of Vancouver, daughter of the Rev. Y. N. Kwan, of the Chinese Presbyterian Church, and Mrs. Kwan. Active in church work, especially in the Sunday School, of which she was secretary, and the Young Women's Auxiliary, Mrs. Lim will be very much missed in the congregation as well as in the Chinese community of the city. To her husband, her parents and her brothers and sisters, we offer our sincere sympathy.

We expected to have in this number a programme for a "Family Night" meeting, in which the different Missionary Society groups in a congregation might take part. This has had to be delayed, but we hope to publish suggestions for such a programme in a later issue of the magazine.

The Women's Missionary Society could not allow Dr. Rochester to retire from office without placing on record their appreciation of the work he had done in the past years as Editor of *The Presbyterian Record,* and also of the service he had rendered, through the medium of *The Record* and in his correspondence with other Churches, in keeping our Presbyterian Church in Canada before the Churches of other countries. Since March 1945 he had been unable, because of ill-health, to carry on his usual work, and in June the General Assembly regretfully accepted his resignation.

The new Editor, the Rev. John McNab, M.A., D.D., took over the work on July 1st. By training, experience and ability he is well qualified for the office to which the General Assembly has appointed him.

A graduate in Arts of Queen's University, Kingston, with Honours in English and Philosophy, he took his Divinity course at Queen's Theological College and did post-graduate work at Columbia University and Union Theological Seminary, New York. This year Queen's University conferred on him the honorary degree of Doctor of Divinity.

He served in both the first and second World Wars, in the latter as a chaplain with the R.C.A.F. He was Principal Chaplain (Protestant) R.C.A.F., and Chief Chaplain Overseas.

For some years he was minister of Knox Church, Midland, Ontario; then in 1927 he became minister of High Park Church in Toronto.

Dr. McNab is already well known as a writer. He has contributed to religious and other publications many articles, especially on missionary subjects, and he is the author of *They Went Forth, In Other Tongues,* and *White Angel of Tokyo.*

Ration Book No. 6

WORLD shortages of food, Canadian food shipments to needy countries, the necessity for fair distribution of foodstuffs in our own land—all combine to make imperative the continuation of rationing in Canada and the issuing of a sixth ration book.

Donald Gordon, speaking of the new Ration Book, says: ''It is Canada's answer to a world crying for help! We cannot let that cry go unheeded!''

Ration Book No. 6 will be distributed during the week of September 9th. Watch your papers and listen to your radio for announcements of the dates your local distributing centres will be open. Be sure to get your Ration Book during those times.

—Harriet Parsons, Consumer Branch,
Wartime Prices and Trade Board.

Two Bhil Homes: A Contrast

At their last meeting in June the Council Executive cordially welcomed Miss Margaret Kennedy, who returned to Canada in the spring on her first furlough from the Bhil field in India. To show briefly how she knew ''that our work in the Bhil field is worth while'', she told the members of two Bhil homes she knew.

''Two years ago,'' she said, ''I went into a Bhil house where three brothers lived, with their wives and families. I met the wife of the second brother and when I commented upon the child in her arms, she said, 'This isn't my baby. I haven't had any, so my husband brought in another wife.' The oldest brother's wife was lying ill. For some months she had had what we judged must be recurring hæmorrhages. She was weak and miserable, and she had big burns on her stomach, where the witch-doctor had tried to burn out the evil spirit that caused the blood to flow. At first, her husband didn't bother her, because, after all, she was the mother of his son. But the son was attacked by the spirit of cholera and died—and somehow his mother got some blame for this. Now her husband doesn't speak to her, doesn't care if she eats or not, and says he will bring in another wife. I know another Bhil home very well, but it is the home of Christian Bhils. Martha, who was brought up in the Amkhut school and hostel, has been a Christian since she was a child and has no fear of evil spirits. She attends ante-natal and post-natal clinics in the hospital and has four lovely children. Her husband is an evangelist, and he conducts family prayers every day in their little home. When he took a three-year theological course under Mr. Wood, Martha went to learn, too, and even wrote and passed some of the examinations. Once when her husband was discouraged and thought of taking up other work, it was Martha who restored to him his early vision of bringing his fellow Bhils to Christ. Incidentally, it was Martha who earned the most money in the sewing classes, and she got a bonus of Rs. 15 before I left. [And Miss Kennedy showed some of the fine embroidery Martha had done.] Not all non-Christian Bhil households are as unhappy as the one I've mentioned; and not all Christian Bhils come up to Martha and Bhima's standard, but this is the sort of thrilling transformation that the acceptance of Christ's new way of life can bring about. This is the work in which we are privileged to have a share.

''A story Mr. Wood told me gives with true local colour the message I would leave with you. One day a Bhil evangelist was striding through the fields, with Mr. Wood and others, all in single file, making for a village. Suddenly he stopped and said—'I've been thinking. We're like an arrow speeding to those houses with a message. But an arrow needs a bow to send it, to give it power to go. I hope that our bow, the little church in Jobat, is sending us forth with a blast of power by their prayers this morning.' We missionaries are arrows; you are the central part of the visible bow that sends us. So I thank you for your share in sending me forth, for keeping me aloft when I might have been grounded. My little bit of slowly growing faith has not been enough. I need you, we all need you and the whole Church back of us, if miracles of changed lives are to be wrought.''

Help Still Needed

Acknowledging the receipt of £1,271 2s. 2d. given by the Canadian Churches for Orphaned Missions, Miss B. D. Gibson, International Missionary Council, London, wrote to Canon L. A. Dixon, Treasurer (May 6):

> — We are exceedingly grateful for this continued support of the Orphaned Missions Fund. We are making a fresh appeal to the Churches in this country but that will not bear fruit for a little time yet and I am very glad to know that we can continue the grants to the Paris Mission for some months still. With what I have in hand at the moment I can see them through till the end of August.
>
> We had a meeting of the British Committee a week or two ago and the budget from the Barotseland and Basutoland fields was reported showing a very substantial increase in the amount required for each field. In Basutoland several missionaries who were absent on war service have now returned and this naturally means some increase in the expenditure. This area has been hopelessly understaffed during the war and these men were urgently needed for the maintenance of the work. In Barotseland they have not yet had so many people back though they are hoping that one or two may soon be available to let those who have been out for so long come home on a much needed furlough. It is a bad climate and many of them have been out long beyond the time desirable for health. There seems to be no immediate prospect of improvement in the exchange position of France and I suppose that the reports this morning of a prolongation of the state of political uncertainty there is not likely to improve matters so I am sure that we shall have to provide the major amount of the money required for Barotseland and Basutoland for the whole of this year and beyond.

A letter of June 11th tells of the receipt of a further contribution of £805 18s. 1d.

Concerning Miss Hermanson's Work in Shanghai

IN a letter to Mrs. McMurrich, with which was enclosed a copy of Miss Hermanson's report on the Mackay Memorial Hospital in Formosa, Mr. D. H. Clark, Secretary of the Chinese War Relief Executive in Canada, writes:

> "Dr. A. Stewart Allen has just returned from a twenty-week inspection trip to China and has spoken most glowingly of the tremendous contribution Miss Hermanson made to the work of our Committee while in Shanghai awaiting transportation to Formosa. Miss Hermanson, along with Mr. Brock Brace, examined, tabulated and reshipped the tremendous quantity of drugs which had arrived in Shanghai from Canada and Dr. Allen tells us her work was invaluable.
>
> "You will be glad to know we have already requested our Canadian Advisory Committee in Shanghai to contribute whatever drugs and equipment are necessary to rehabilitate your hospitals in Formosa."

In closing, Mr. Clark assures the Society of their desire to co-operate in every possible way, and expresses their appreciation of Miss Hermanson's service to the Committee in China.

Senior Hockey Team, Cecilia Jeffrey Indian School, Kenora, in Parliament Buildings, Winnipeg. The boys earned their railway fare by chopping wood and doing odd jobs, and the rink company paid for their hotel accommodation.

Missionary Designated

A MEMORABLE service for the congregation of Burns Church, Milverton, Ontario, was that held on Sunday evening July 14th, when one of the members, Miss Elspeth Davidson, was designated for missionary service under The Presbyterian Church in Canada.

The service, which was held under the auspices of the Presbytery of Stratford, was conducted by its Moderator, the Rev. Donald MacInnes of Milverton. Mrs. Arthur Hamilton of Atwood, Presbyterial President, read the Scripture lesson from Psalm 96. The Rev. A. G. Scott of Monkton preached the sermon, basing his remarks on Christ's words, ''Ye are the salt of the earth'' (Matt. 5: 13). ''He had great faith'', he said, ''in the ability of close followers of the Son of God to build a better society on earth.''

The Moderator having recounted the steps leading to the service of designation, referring to Miss Davidson's early life in a Christian home whose atmosphere was such that she would hear the call to follow Christ, the Rev. Douglas D. Davidson of Mitchell, the candidate's brother, conducted the designation service, and the right hand of fellowship was extended to the new missionary by the members of the Presbytery who were present. The Rev. W. Scott Duncan of St. Mary's then delivered the charge to the missionary and the congregation.

After the service the congregation gathered in the Sunday School hall, where presentations were made to Miss Davidson. On behalf of the Women's Missionary Society (Western Division), Mrs. Arthur Hamilton presented a Bible to Miss Davidson; Miss Edith Leckie, for the Presbyterial, presented a leather portfolio; Miss Martha Roulston and Mrs. R. Bastendorff, for Burns Church Auxiliaries, a gift of money; Mrs. MacInnes, a Bible, on behalf of the Newton Auxiliary; relatives, an electric iron, an electric toaster, and an umbrella; and the Alton Continuation School pupils, a Bible with concordance. While members of the Senior and Young Women's Auxiliaries served refreshments, the people had an opportunity to speak to the newly designated missionary.

Miss Davidson expects to leave at the end of August for British Guiana, where she will serve as a missionary teacher.

Heralds of Christ! What harbingers of hope
To those diseased in body and in soul.
How glorious to heal the blind that grope,
And point to Jesus, who can make them whole.

—H. Isabel Graham.

In Formosa Again

By the Rev. James Dickson

Return to Formosa

FROM Foochow, China, a little 35-ton motor boat brought me across the Formosan channel to the port of Ko-hiong in the southern part of the island. This city, which was the greatest industrial metropolis of the island, lay in almost complete ruins. Blocks of buildings had been reduced to rubble. Other streets had empty shells of buildings standing with great ragged gaps in the brick and concrete walls, giving mute evidence of the baptism of fire and destruction visited on the city by the B29s. Booths had been erected along the streets in front of rubble and the resourceful Chinese were carrying on business as usual. In the harbour the burned-out shells of twelve large steamers were scattered about in profusion. A whole convoy had been caught and destroyed in the merciless attacks during the last days of the war. An American search team was at work recovering the bodies of airmen, and prisoners of war who had died or been killed in Formosa. . . .

I was anxious to see what changes had been wrought in the island by the events of the past five years. As I looked out of the window of the train bound for Taihoku, the peaceful countryside looked the same. There were the rice fields, the fields of sugar-cane waving in the breeze, the neat rows of peanuts, and sweet potatoes. The farmers, with their big hats and heavy hoes, were busy weeding their crops. Here and there a water-buffalo could be seen waddling across the fields pulling a plow. In the distance the purple mountains arose range upon range, their tops lost in the clouds. They, too, were unchanged. I gazed at them with new appreciation. It seemed that I had forgotten how beautiful they were. They also had a new interest for me. There in those great mountains were over 3,000 new Christians, and new believers were being added to the quickly built churches every week.

At the neat little railway stations, with their trimmed trees and flowering shrubs, so characteristic of Formosa, the station-masters were now Chinese, wearing the uniforms and caps which the Japanese officials had worn a short time ago. And the Japanese Kana was painted out on the platform sign-boards. Only the Chinese characters remained. Soldiers and military police were on guard at all the larger stations. They looked young, and reminded me of boy scouts, except for their guns and bayonets. A number of Japanese boarded the train at one station, a sad-looking group whose imperial prestige had quickly faded away. They were being sent back to Japan. At another station a middle-aged Japanese was politely bowing to the Chinese military policeman, who was regarding him rather indifferently. Neither one could understand the other's language, so I acted as interpreter, to the great relief of the Japanese gentleman.

That night in Taihoku city the news quickly spread that I had come, and Christian friends began to arrive. What a welcome I received! Several said, "You are like an angel from heaven!" We sat around in a circle, while they asked me all kinds of questions, and I learned something of what they had gone through during the war. Some had suffered great hardships. A few of the Christians, including Ministers and Elders, had been put in prison by the Japanese. Others had lost their homes in the bombing raids. The true progress of the war was unknown to them until the Allied planes began dropping news leaflets. They then learned for the first time that Japan had not won a great victory in the battle of the Solomon Islands. They also learned that several years before it had been decided that Formosa was to be returned to China. They were cautioned to be patient, and to flee from the cities, until their day of deliverance would come. The Japanese military threatened to punish anyone who was caught reading these leaflets. Frantic efforts were made to collect them and burn them at once. But the news spread, and there was secret rejoicing as the daily fleets of bombers arrived and systematically destroyed the factories, harbours, and other objectives connected with the war effort.

Rev. Tan Khoey-chun was passing around the hymn books, saying, "Lai gim-si o-lo Sion-te". A representative of the Mother Church had arrived and the occasion called for a service of praise and thanksgiving. Soon they were shaking the rafters of the building as they sang one of the wonderful old Formosan hymns. I had not heard such wholehearted singing since leaving Formosa five years ago. It seemed to me that I had never heard such beautiful music before. Twice that day I had been deeply moved—once when I saw those beautiful mountains from the train window, and now again as this little group of Christians raised their voices in praise and prayer. The third day after arriving, I sat on the platform of the city hall with the Mayor, having been asked to address a mass meeting along with the Mayor and another government official. The mayor was a Formosan Christian who had fled from Formosa 18 years ago because of his political ideas. He came back as Mayor appointed by the Chinese Government. He said to me, "When I came back to Formosa I wept on two occasions—once when I was given a tremendous welcome on the day of my arrival; the other time was when, after 18 years, I again saw the Formosan mountains." I could appreciate his feelings.

After arriving in Formosa, I soon realized that while outwardly there was little change, and the Church's foundations remained as firm as the purple mountains, yet to-day the old Formosa is gone and we have an entirely new day, as far as our work is concerned. The people have a freedom which they have never known before. The anti-foreign and anti-Christian feeling which was worked up by the Japanese has been swept away. All the workers say that there has never been a time when the preaching of the Gospel has had such an opportunity. The government officials are also friendly to the Church. Ministers are put on government committees, and are asked to teach in the schools, and in some cases they have been asked to act as principals of both Primary Schools and High Schools. I have never anywhere received such an ovation from the general public as I have received here. The prestige of the ''foreigner'' is high, and that is especially true of the missionary. Upon arriving in the Island, I learned that one thousand more of the aboriginal tribesmen had become Christian. There are now 3,000 believers and the number is increasing daily. Here we have the opportunity of a thousand years, and we must act quickly in taking advantage of it.

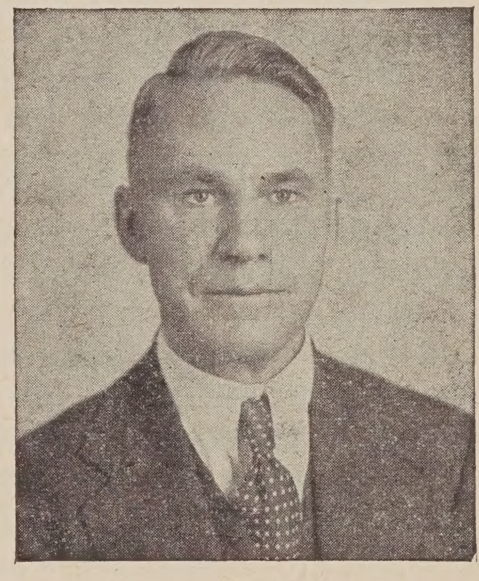
A Visit To An Aboriginal Village

THE minister at Korenko had told me that I must make the trip into the mountains to the village of Sakaran, as one of the young men there had been a martyr to the faith. The Japanese police had beaten him to death because he would not give up his faith.

We started out early in the morning, two elders and two of the nearby ministers and I, and were soon at the foothills. However, we were to visit two villages en route, where new churches had been erected since the surrender of Japan. There are now seven such churches completed, and several more are being built. The Christians build them themselves. They are built of bamboo and are as neat and attractive as can be.

At noon we entered the mouth of the Taroko Gorge and travelled up the gorge for about three hours. Then the path left the gorge, and we started up the face of a 5,000-foot mountain. The little path switched back and forth up the face of the mountain, with only a narrow ledge to stand on in many places, and a sheer drop of hundreds of feet below. When we were half way up the mountain it started to rain. The rain poured down, and there was no slackening. It was the beginning of a typhoon. We were soon drenched to the skin, and no one had brought along a rain coat. When we finally reached the neat little village of Sakaran, we were a sorry-looking sight. Several of the natives met us on the road and gave us a great welcome. As we entered the village, of some twenty or more houses, we saw the newly built church in the centre, with a neat little cross prominently raised above the roof. It was the finest building in the village. We were welcomed into one of the homes, where we started to dry our clothes. A feast was soon spread on the table before us. There were rice cakes, boiled rice, vegetables of several varieties, chicken, boiled monkey and fresh fruit. These people usually eat a very simple meal, and this was a great spread in our honour.

At eight o'clock we went to the church for the service that had been planned. We dedicated the new church building, and addressed the congregation for two hours. All the members of this village are Christians, and they were all there that night, men, women and children. Most of these people understand Japanese, but some of the older people do not, so the messages were translated into the Tyal language. I spoke in Chinese, the Formosan minister translated it into Japanese, and one of the Tyal young men then translated it into the Tyal dialect. I have never seen a more attentive audience. They are eager to learn. Every woman had a chain around her neck with a little cross on it. It was the most precious possession they had. Some of the men also have crosses on strings around their necks. After we had addressed the meeting, the chief arose and thanked us for coming, and told us something of the history of their band of believers. Chi-oan, the Biblewoman, had come to the village eight years ago. She had told them of the true God, and some of them believed. They were persecuted by the Japanese police, and it became necessary to hold their meetings secretly. The numbers increased, until practically all the village became believers. One of the young men whom the Japanese had acknowledged as a leader in the village and sent to Taihoku for a special course of study, was discovered to be one of the leaders of the underground Christian movement. It was demanded of him that he give up his Christian belief and conform to the Shinto pattern. He refused to give up his faith, and was tortured for days. Various methods were used, and he was finally beaten so severely



Rev. James Dickson

that he never recovered. Before he died, we learned, he gave what money he had to his wife, to be used as a contribution to the church, and he told her that when their son grew up he was to become a preacher. This little church was born out of persecution, and they know the value of Christian liberty. A wooden cross marks the grave of the young man who died for the faith. His wife is now doing Christian work in another village at the foot of the mountain.

It was midnight when the meeting broke up. It was announced that we would meet in the church again in the morning after breakfast. The rain fell steadily all night, and in the morning streams of water were pouring down the mountainsides on the opposite side of the gorge. Also a steady roar arose from the bottom of the gorge 6,000 feet below, where the water had risen to a mighty torrent. Several streams of water coming down the sides of the mountain were falling over the face of the cliffs, making beautiful waterfalls a thousand feet high. It was a magnificent sight. There was no let-up in the steady fall of rain. After the morning worship service several of the girls, at our request, dressed up in the beautiful, colourful costumes which they wear for special occasions and did some of their folk dances. They now have a Christian song which they sing, and a Christian drama whose story is told in each of these dances. It is a little opera, as it were, telling a story in song and movement, and it was more impressive to me than any opera I have ever heard. One dance told the story of their persecutions. Another one was a welcome, with appropriate words set to music.

Finally, it was time to leave. They insisted that the road would be dangerous, but we had other engagements, so in spite of the steady downpour, we said good-bye at noon. We would have liked to stay longer. No one could have been treated with greater kindness, or given a more genuine welcome than we had been given by these people who had been ''Headhunters'' a short time before. They were now genuine Christians.

The trip down the mountain in that drenching rain was an experience one could never forget. It was slippery and dangerous. We waded through water up to our knees in some places. Once we were baptized by a waterfall which poured down directly on the little ledge of rock on the face of the mountain which was the path over which we had to pass; 70 pounds of water pounded us on the head as, one by one, we cautiously felt our way along the path.

I am looking forward to the day when it will be possible again to visit that Christian village, and meet again with those warm-hearted Christians. It is really a joy to meet with them. They are typical of the people of many villages on the East Coast to-day. There are many places where all the people in the village are Christians. Churches are being built in a dozen places. The people all come together and give their time until the church is completed. They are simple buildings of bamboo, but are surprisingly neat and attractive. What I have recently seen on the East Coast is the nearest thing to Apostolic Christianity that I have ever known. Some people walked all day Saturday in order to get to church on Sunday. A few started on Friday. The week before I arrived at Gick-li the minister had baptized 114 new converts. Over 100 had also been baptized at Korenko at the recent Communion Service. Over 500 non-Christians of the Bunnan Tribe filled the town hall in the afternoon to hear me at Li-lang. The chief there told me that he would like all his people to become Christians.

These people are waiting for missionaries to lead them. A woman of the Tyal tribe whom I met on the train said, ''Chi-oan told us the missionaries would return when the war was over. We have waited a long time for you.''

Happy Mount Leprosy Colony, Formosa

From a letter received by Dr. Gushue-Taylor from Mr. H. T. Dew, Treasurer of Happy Mount Leprosy Colony, of which Dr. Gushue-Taylor was Superintendent.

SINCE Japan's surrender, I have been thinking of writing you a letter to let you know the condition of the Happy Mount Leper Colony, which you love so much; but due to the loss of your address having been taken away by the Japanese M.P., while ransacking my house, I was unable to do anything until the visit of Rev. Mr. Dickson a week ago.

I am very pleased to advise you that all the members of my family survive to see peace and that we are well and sound, though we lost our house, having been damaged by air bombing, a majority of our household furniture, and our children's belongings by burning in Tokyo. No damage was done to the Leper Colony, as well as the Mackay Hospital and other mission properties, despite the fact that 7 doctors and nurses were killed in the shelter outside of the Mackay Hospital.

As regards the Leper Colony, we managed to keep it up until the end of 1944, when the Japanese authorities made us remove all the patients to the Government Leper Hospital at Shinsho, and use the colony partly for a Lunatic Asylum and partly for storing ammunition. After the surrender, the lunatics were sent back to their former place at Matsuyama, but instead of the Japanese army looking after the arms and ammunition, the Chinese army is now taking charge. Since then, we have been expecting you back, as the latest news was that you were in Shanghai waiting for ships, which turned out to be not correct, when Rev. Mr. Dickson arrived. Inasmuch as the patients are very anxious to come back to the Colony, I have done everything possible to have the ammunition and military cleared out of the place, but up to the present have not succeeded. I also called on the UNRRA at Taipeh, and requested their assistance for re-opening the Colony. Since the close of the Colony at the end of 1944, Dr. Lau returned home in Tainan leaving me in charge of everything. I engaged Mrs. Chhoa Sin Siok, Rev. Keh Chui-Leng's daughter-in-law, to live in the Colony with her family, to look after the property and keep the coolie, Tiu Boon Chheng. Mrs. Chhoa goes to the Government Leper Hospital to preach two or three times a week and is still carrying on.

While Rev. Dickson is here, we called a meeting yesterday and discussed the re-opening of the Colony at the same time with Mackay Hospital. We called on the Chinese General, who is a Christian, and with his help we will be able to have the ammunition and soldiers moved out very soon. Dr. Lu and Dr. Agnes L. Brown of the local UNRRA promised to go out and visit the Colony and find out for themselves to meet our requirements for the re-opening of the Colony.

Since the removal to the Government Leper Hospital, the patients had experienced great difficulties in their daily life with the other patients, as they have been given insufficient food and daily necessities. Therefore, I have to give them extra money and rice occasionally to satisfy them. However, all of them began to realize how good you were and kind to them while you were here and had been praying for your early return. Now the time has come and they are expecting every day to see you return and continue the good works. Will you, therefore, please let me know when you expect to return to Taiwan? We are ready to welcome you back, so please endeavour to come as soon as you can. Should we manage to re-open the Colony sometime in July, Dr. Lee Tat Chong has promised to take charge of the patients in the meantime until your return.

To upkeep the Colony, we require large funds, as prices of all commodities have gone up by leaps and bounds, particularly rice, which is over 100 times over pre-war days. Daily necessities are also very high at present. The exchange rates are Yen 1.00 to $20.00CNc.; U.S. $1.00 worth Yen 100.00 to Yen 120.00.

I understand that Rev. Dickson expects to return in about a month's time after making various investigations. Upon his return, no doubt, he will furnish more information about Formosa. . . .

June 7th, 1946.

Miss Hermanson Back in Formosa

Miss Hermanson, who had to remain in Shanghai longer than she expected, finally crossed to Formosa on June 20th. In this letter to Mrs. Ferrier she writes of conditions in Taihoku, and especially of the Mackay Memorial Hospital.

NOW I am here in Formosa! We finally managed to get me a seat on the plane on the 20th. I had a very good trip and a very speedy one, as it took just 3½ hours. When I arrived here Mr. Dickson was on the East Coast visiting our new churches among the savages there, our houses and the hospital were still full of Chinese soldiers, and I did not know what to do, but I looked up Mr. Tan, who wrote the first letters to the Board. They had been thinking of fixing up a room in one of the houses across from the hospital, but a woman who used to teach in our Girls' School (Go Lan Hiong) came over and offered me a home in her house. She has married a widower with six children and has quite a comfortable home. They have fixed up a small room downstairs for me to sleep in and they are very kind about having my numerous guests "infest" their living-room. No one could be more kind and thoughtful than they are to me. The food, of course, is Chinese or Formosan (I must say that as they make quite a distinction), but I am doing quite well.

Miss Hermanson

Needless to say, it was with very mixed feelings that I returned. I am so happy to be back with my Formosan friends and they are so glad to have one of us back to stay; but Formosa is changed so much under the new régime that it hardly seems the same. Our Hospital is practically empty, what the Department of Public Health did not take away when they came the soldiers who have occupied the place have either broken or sold. I felt quite ill after seeing it. Apparently they had just moved in when they came and not paid rent or allowed any of the Church people in until Mr. Dickson came with his letters from different officials. These had promised him that the soldiers would be out in two weeks (he saw them on the first of June), but when I came they had made no move to vacate. I waited until Mr. Dickson came back from the East Coast before I went to the main officials, and we went there the day after his return. They treated us very kindly at the headquarters and sent an officer with us to the Hospital to interview the man in charge there. After a great deal of loud talking in Mandarin, which had to be interpreted, we did get the promise that they would move this week-end and yesterday morning one of our coolies who has stayed on the grounds all this time came to tell me that they really are moving. We hope to have some men go in to do repairs and cleaning by Wednesday and last night the Board of Managers of the Hospital met and chose a Doctor to act as Superintendent until we heard from the Board. We hope to open the Out-patients' Departments in about two weeks, but the wards cannot be opened until we get some beds, bedding and supplies. Of the 80 beds we had only about 16 remain. A few of the nurses we had are able to come back, but most of them are married; so it will mean that I start teaching the new ones right away. Mr. Dickson was so impressed with the Aborigines of the East Coast that he hopes we can have one girl from each village come to study with us, these girls then returning to their villages to teach others.

Mr. Dickson and I also spent two mornings seeing the heads of the Public Health Department. We tried to get them to give us back the instruments and medicine they removed from the Hospital when they went in, but of course they feel that these things were taken from the Japanese and have now been distributed to various other hospitals. The head, however, did promise that we could "borrow" operating-room tables, etc., from the new Government and he seemed to think that they would never be claimed. So here is hoping that we get enough to carry on with! The X-Ray seems to be intact, but as there was no electricity in the room we could not try it out. During the Japanese occupation they changed the place a great deal, tore down some walls and built others, and finally put a coating of cement over the bricks. A lot of that is falling off, so we will have to decide what to do.

During the bombing of Taipeh the Americans scored a direct hit on the air-raid shelter by the Hospital and knocked down a wall (fence). At that time seven people were killed, two of them members of our former staff. Aside from that, not very many Christians were killed.

One of our former Biblewomen (the one who used to work with the kindergartens) called a short while ago. She is very anxious to work again and as I need someone to do a bit for me I have taken her on for part-time. I should like to have her as Biblewoman in the Hospital, if the Board agrees. . . .

About the Ladies' residence—It will need considerable repairs, and, as we sold all the furniture when we left five and a half years ago, it will be empty when the soldiers vacate. However, when the Hospital opens I must be nearer it, and . . . Mr. Dickson and I had to decide that it be repaired as much as possible and that I buy some furniture. . . . Our old Amah is coming back; in fact, she is doing my washing and ironing now. . . .

I cannot begin to tell you how much I appreciate having Mr. Dickson here. He had already made some important contacts before I came, so that everything was much easier. The Formosans are more brave, too, now that he is here, and more ready to help. They have felt so cowed after all these years of Japanese war and then the coming over of the Chinese Army to occupy made things even more difficult for them. All official positions seem to be filled by Chinese who do not know either the Formosan or the Japanese language, so there is a great deal of confusion. The railroads are falling into disrepair and of course do not run according to schedule and every department seems to be having the same difficulty. I hope you all have an opportunity to hear Mr. Dickson's report when he returns to Canada. His trip to the East Coast was most exciting as the Aborigines are professing their faith by the hundred and came out in droves to hear him preach. He was marooned on a mountain during the typhoon, and was unable to get back as soon as he expected, so that since coming back he has been doubly busy. . . .

There are some UNRRA people on the Island. It is nice to have them here and they have had me to lunch a few times and to chat about this and that. I rather hope they can help us with supplies, but of course all such must go through CNRRA, the Chinese organization, and that means through the head of the Department of Public Health.

As Mr. Dickson will have reported, the Leprosy Colony is not in such a bad state of disrepair as the hospital. The patients are anxious to get back and we heard the other day that four or five of them came back on their own to stay, but, of course, they are not receiving any treatment. We are hoping to get a resident nurse to stay there and the hospital doctors could go out about once a week to check up on things. There are so many things to decide, I do hope some of the other missionaries can come soon.

Please be certain to remember me in your prayers, that I may know the right thing to do and have the strength to do it.

Note. Since this letter was received, money has been sent to Miss Hermanson, to repair and refurnish the W.M.S. bungalow, and engage the Biblewoman to whom she refers.—EDITOR.

To supplement information given in Miss Hermanson's letter, we quote part of her report to the Chinese Relief Committee (See page 314):

— (Referring to the opening of the out-patients departments of the Mackay Memorial Hospital.) These Christians doctors have practices in the city but are coming on the staff for the time being at least. We know that if it is not opened at once, some other Government officials will move in. There are now thousands of Chinese in the city and they crowd in everywhere. . . .

Again: "Scores of people have called every day to ask when the Hospital is to open as the need for it is very great; there is so much sickness and so little medicine available and what is available is so expensive that ordinary working people, such as our ministers, cannot possibly buy them. . . . They are all most anxious to have the little training school for nurses re-opened. . . .

Mr. Dickson and I hope that the I.R.C. will be able to send some Hospital supplies to us here. Everything is needed in the way of bed linen and medicine. . . . Until we have some supplies the wards cannot be opened.

Our plan is not to open the whole hospital at once, but to do so gradually as supplies can be obtained. When open, the Mackay Memorial Hospital is an 80-bed institution with a separate Nurses' Home. The Out-patient Departments were always very busy, especially our Eye Clinic, Women's Diseases Clinic, Venereal Disease Clinic and the Leprosy Clinic. . . .

The two English Presbyterian Hospitals in the South are in a somewhat better condition than ours as they were not occupied by Chinese soldiers. One is now back in the hands of the Formosan Church, but the other is being used as a Government Hospital because theirs was bombed.

An Indian Poet's Prayer for His Country

Written many years ago by Rabindranath Tagore

Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by Thee into ever-widening thought and action—
Into that heaven of freedom, my Father, let my country awake.

Prayer

O LORD, in whose hands are life and death, by whose power we are sustained and by whose mercy spared, we thank Thee that we are privileged to meet again after the recreating rest and joy of the summer, and, above all, that we are privileged to serve Thee and our generation by our service to Thy Church. Grant unto us such a sense of Thy presence that we may do the work whereunto Thou hast called us with braver heart, stronger faith and increasing enthusiasm.

God of all grace and goodness, the wonder of whose love surpasseth knowledge, forgive us the limitations we place upon Thy goodness because of our failure both to ask and to receive. Fill our hearts, we beseech Thee, with such love toward Thee that, rising above faithless fear and foolish pride, we may become worthy servants of Thine, ready to do and dare all things for Thee.

O Saviour Christ who art the Bread of Life broken to feed the spiritual famine of the world, and the wine of life poured forth that men may drink thereof and live, grant Thy power and unction to Thy Church universal that she may serve Thee faithfully by ministering to a doubting, distraught and divided world. May neither fears within nor foes without prevent Her glorious mission, ''Till sons of men shall learn Thy love, And travel where Thy feet have trod, Till glorious from Thy heaven above Comes down the city of our God.''

We thank Thee for all Thy servants who have faithfully served Thee at home and abroad and have entered into Thy rest, and that we have been counted worthy to enter into their labours. May we draw life from Thy life, strength from Thy strength, that we may labour abundantly for Thee. May the greatness of the task to which Thou hast called us make us of one heart and one mind, that we may experience the joy of selfless devotion to Thee.

We thank Thee for the assurance of Thy presence with our own Church and that Thou hast called us to Advance for Christ. May no weariness overtake us in the task to which we have set our hands. Help us to accept larger demands with cheerfulness and enthusiasm, that our Church, going from strength to strength, may accomplish her destined end to the joy of our Lord and the increase of His government. Amen.

May Thy love possess us wholly
Till our love be love indeed,
And we stand beside our brethren
In the valley of their need.

—R. B. Y. Scott.

The concluding paragraphs of an article on "Surface Judgments" by the Rev. James Reid, D.D. in "The British Weekly" (June 27, 1946).

. . . It is sometimes argued that Christ can be of little use to us in the problems of modern life. He lived in a simple age. He knew nothing of modern industrialization, or the complex tangle of international relations. How can His teaching or His outlook help us to-day?

> Dim tracts of time divide
> These golden days from me;
> Thy voice comes strange o'er years of change;
> How can I follow Thee?

That is a common question, and because of it men look on Him as out of date and therefore to be discarded. It is just as wrong to take some word of His and try to find in it explicit guidance for some knotty industrial or political problem. That is trying to know Christ after the flesh. The eternal fact is that He lives and guides by His Spirit; His Spirit directs our knowledge; it does not dispense with it. He uses all that we have learned and discovered in the experience of the centuries. As He dwells in the heart, an atmosphere is created in which the way of understanding is opened up and it becomes clear what we must do. If our hearts are set on His Kingdom, we shall find the road towards it, even through all the tangled problems of modern life.

There is nothing in the gospels, for instance, that could suggest a health service with all its equipment of hospitals on a modern scale. But the spirit that gave rise to it is there in the attitude of Christ towards the sick and crippled. The whole thing sprang out of that. There is no explicit guidance for practical problems, but this is certain. Without His spirit, the compassion and tenderness that spring from His reverence for men and women, the whole organization, however efficient, will become a loveless, soulless machine. There is no guidance for any economic set-up of society in Christ's teaching. We shall look in vain for it there. But there is a spirit which puts money and possessions in their true place and which reverses all our ideas about power and greatness. If we have that spirit, it will inspire our social rebuilding. Without it the best schemes will break on the rocks of selfishness and the love of power. It is knowing Christ that matters, not just what He said or did. This must be our aim, our daily concern. "I am the way," He said. It is a deep saying, but the answer to many of our problems is there. If we were as much concerned with getting Him into our hearts as we are with getting through practical difficulties, we should find the key in our hands.

New Student Camps

This article has been contributed by a Secretary of the Student Christian Movement of Canada.

"I AM still astounded and grateful beyond words for the thing that happened at Spring Camp. The students went home simply on fire with the Spirit of God and ready to go heart and soul in the Student Christian Movement during the summer and next term. The speeches they made before they left were exciting. We have one prospective deaconess and one, maybe two, new candidates for the ministry." Such is the comment of a S.C.M. secretary after one of the eight camps sponsored in different universities by local units of the Student Christian Movement. Groups of twenty-five to seventy-five students spend a week recuperating from examination fever and enjoying the extraordinary stimulation of a fellowship of Christian students under able leadership. This one week devoted to a deepening and sharing of Christian faith is often the culmination of an entire year's work in the S.C.M. In addition to the results indicated above, this year's camps have yielded committees of students who are now throughout the summer session working with and for returned service personnel.

The Student-in-Agriculture Camp near Winnipeg and the Student-in-Industry Camp in Brantford are based upon the same principle of group work and the shared efforts of a fellowship of students. Following the happy experiment in the Student-in-Industry Camp at Welland last summer, the Christian Work Camp Fellowship and the Student Christian Movement of Canada have jointly sponsored these projects which provide students with meaningful summer employment, co-operative living in a residence under their own management, and three months of experience and instruction in a Christian fellowship. The distinctive characteristic of these projects is derived from the participation of each member in the manual labour and production end of the economy in which the camp is situated.

The Student-in-Agriculture Camp is located in the large vegetable warehouse in the market garden of Mr. James Connery, of St. Vital, Manitoba. The campers spend 9½ hours a day in the fields and greenhouses at the side of French-Canadian, Polish, Ukrainian, North American Indian, and Anglo-Saxon workers. In doing so they become involved, perhaps for the first time, in the realities of a rural economy. They have already seen thousands of cabbage plants reduced to a rotting liability by one night's frost; they have been out of work during the prolonged early drought; they have seen the prodigious labour and skill required to produce food for a community. In the midst of their toil on Western Canada's best large-scale market garden they are seeking a Christian answer to the question of our time, ''Why can we not produce and distribute more food?''

In Brantford the students are living in one wing of Winston Hall, a large war-time housing unit, which they have converted for their purposes. They have found jobs through the National Selective Service in many types of industry, including the production of refrigerators, lamp shades, candy, farm implements and machinery. Through their working relationships they, too, are introduced to the complexities of labour-management disputes, to the significance of the demands for shorter working hours and more stable income and to the great community needs of an industrial society. At their work-benches in their co-operative Christian home they are seeking a Christian answer to the disorder of the industrial community.

The camps are interdenominational and inter-racial, include both men and women, and have student representation from different faculties of almost every Canadian university. The Brantford Camp is under the direction of the Rev. John Grant, recently on the staff of Pine Hill College, and Mrs. Grant; the Rev. Frank Ball of United College, Manitoba, and Miss Isabelle Benham are in charge of the Winnipeg project. Those interested in either area are encouraged to visit the camps or make further enquiries.

25 Bloor Street W., Toronto,
June 5, 1946.

Addressing the General Assembly of the Church of Scotland in May, Prime Minister Attlee appealed for their ''help and earnest endeavour''. ''No international machinery'', he said, ''will bring peace to the world unless it has the driving spiritual force of idealism behind it.

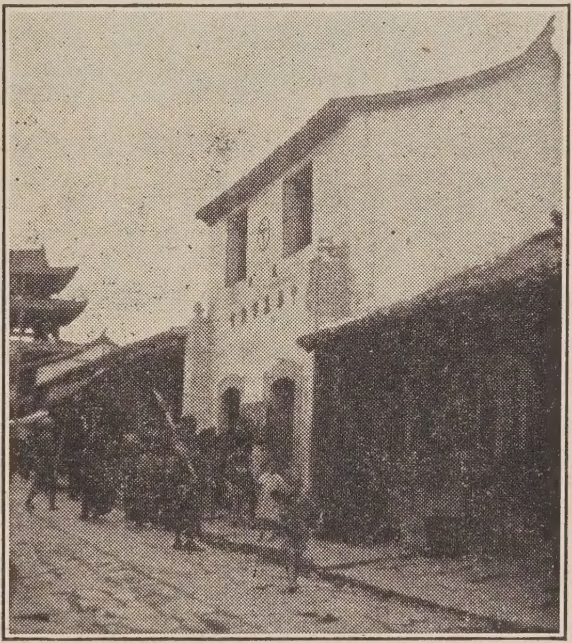
''The world to-day has need of spiritual leadership. We who seek to serve our generation in Government know well the need we have of you who serve in the Churches. Whatever may be the differences between the adherents of the various Churches they are at one in holding before mankind absolute values, in setting standards of conduct beyond that of the self-interest of the individual, the group or the nation.

''The world is, I believe, longing for peace, but peace will not come through fear of war or from a pacifism which is only a hedonistic dislike of taking responsibility. It will only come if men and women the world over are filled with the positive conception of what human life ought to be and with a devotion to the common service of mankind as great as that which inspired so many sacrifices in war.''

Working Together at Kienshui

IN a recent letter (July 10th, 1946) Mrs. Gehman was good enough to give some information about the missionary and Chinese workers with whom she is associated at Kienshui and the people among whom they are working. This will help us to get a clearer picture of the Kienshui work as well as enable us to identify workers she may mention from time to time.

— The people we work among are Yunnanese, rich and poor, educated and illiterate. The educated speak good Yunnanese, which resembles Mandarin; the country people have a peculiar local dialect very difficult to understand. There are also Miao tribespeople. So far the only contact we have with the latter is as they come to the clinic for treatment; because of language difficulties they do not understand our evangelists. Eventually we hope to pick up these strange dialects.



Church on Main Street near the East Gate

The Rev. R. G. Coonradt (American Presbyterian), who was in Shan Teng for over thirty years, is the General Secretary of the Mission, and has, therefore, to travel about a good deal.

Dr. Helen Mackenzie of Melbourne, Australia, the daughter of Presbyterian missionaries to Korea, is making good progress in her language study. She is our surgeon and acts as clinic consultant.

Her sister, Miss Catherine Mackenzie, is a registered nurse, with

At dedication service when hospital opened.
From left, Mrs. Teng, Julia Tuan, Dr. Helen Mackenzie, Miss Catherine Mackenzie, Dr. Florence Huang, Mrs. Gehman and Mrs. Wu.

special training in midwifery. She is working hard at the language and assisting in operations.

Miss Irene Watkins of Melbourne, teacher and deaconess, has an English Bible class here and will do evangelistic work as she becomes more familiar with the language.

Dr. Florence Huang, American-born, is a graduate of the Ann Arbor Medical College. She is quite busy these days with outcalls, and clinic and laboratory work.

Mr. Teng, from ChangSha, was formerly a high school teacher. He has had some theological training and hopes to be ordained. He and

Former Temple now used as mission hospital, with living quarters on second floor. Built 300 years ago.

Mrs. Teng are doing very good evangelistic work. He speaks the Hu Pei dialect. They have five very attractive children, Peter, James and John, and Martha and Mary. The two older boys, who are in high school, are very clever.

Mr. Paul Wu has a university background and has had theological training; he, too, looks forward to ordination. He hopes to go to America in a few years for further theological study. Helen Wu, his wife, is a Biblewoman and worked in the ''Morrison Memorial Church'' before her marriage. They are our musicians. They have two little boys.

Mrs. Julia Tuan and Mr. Shü are our language teachers. The former also helps a good deal in the evangelistic work.

Yang Chün assists in the clinic treatment room. He gives promise of becoming an excellent dresser, and already he is a great help to us.

We are fortunate, too, in our servants, who all have their part to play in the work of the mission; they are faithful in their service.

In Manchuria

THE *News-Letter* of the National Christian Council of China (May 31, 1946) gives a report on the visit paid by a deputation representing the Church of Scotland and the Presbyterian Church of Ireland in Mukden, at the invitation of the Church leaders in Manchuria.

''The story of the churches in Manchuria during 14 years of Japanese occupation and some 80 days of Russian occupation is a story of hardship, danger and suffering but also one of endurance, courage and triumphant faith. . . . The women's work suffered heavily. Christian education has been suppressed except for a few kindergarten schools. The Japanese demanded attendance at the Shinto shrines and rather than submit the schools were closed. . . . This will have deprived the Church of educated leadership for a few years until the schools have once more produced well trained men and women. The Theological College carried on all through the period of occupation and has never closed. For four years there were some 50 students, men and women studying for service in the Church, the numbers dropping recently to 23. . . . The visiting deputation pay a high tribute to certain Japanese Christian pastors who ran big risks to help the Chinese Churches. Now it is the turn of the Chinese Christians to help their Japanese brethren and they are doing it. . . .

One fact stands out clearly: the Church in Manchuria is very much alive and is not dependent on any mission for its life. Considering what it has been through, the vitality of the Church is amazing. . . .

The severe testing to which it has been exposed has called forth . . . a willingness to suffer for the extension of the Kingdom of God which holds the greatest promise for winning Manchuria for Christ.''

—*I.C.P.I.S.*, Geneva.

* * * *

—From *Woman's Work* (Irish Presbyterian Church)

. . . Reports that have come to hand are in no way complete, but from what is known we feel that thanksgiving and gratitude should fill our hearts.

Some of the troublesome, vexatious delays in transit were afterwards found to be providential, and the time of arrival in Manchuria proved to be the best possible. All kinds of people and officials helped them on their way, closed doors opened for them as they approached, and when they finally arrived in Manchuria the Chinese were, without exception, most friendly, helpful, and hospitable.

While their hearts were saddened by the sight of empty shops and closed factories, and mission houses all but empty of belongings, they were filled with amazement at the way it had been possible to carry on so much of the work, especially in the Medical College, hospitals, and Theological College. Some of the schools had been set going again, and the school for blind girls had a marvellous story to tell. The staff in all these had carried on loyally on what were almost starvation salaries, when they could have had ten times as much in other service.

The larger churches had stood firm and strong and were crowded out, the smaller churches, especially those in isolated districts, had often proved weak and feeble and had sometimes scattered.

Evangelistic work and women's work had suffered everywhere for lack of the special individual care which such work requires. In fact, isolation, and sometimes suppression, had been the greatest foe the Church had had to meet. Cut off from fellowship with other groups, without knowledge of how the Church was reacting to conditions in other parts of China, not to say in other countries, it is not surprising that some had grown cold and listless.

All agree that the great need is for spiritual renewal, and they look to us to help them there.

For some eight years young people have had no Christian schools, and standards of knowledge, both secular and religious, have become lower. New evangelists, pastors, Biblewomen, teachers are needed; and this requires skilled help. And meanwhile, for those who have been worn down by long years of depression, the great need is for refresher courses with inspirational teaching.

Sunday Service at Jobat Hospital

Dr. W. R. Quinn describes a Sunday afternoon service such as is conducted regularly at the Jobat Hospital, on the Bhil Field, India.

. . . Perhaps you would like to drop in and see it for yourself. The patients' beds have been pushed close to the walls so as to leave more room in the centre of the ward and mats have been spread on the floor, on which the patients from other wards, also their relatives and others, may sit. The number who attend varies, of course, but usually there is a fairly good group. One Sunday recently I counted 144 in the ward, and there are usually a few out on the verandah and a few faces looking in at the windows. All are invited, but none are unduly urged to come. I usually go about half an hour before time for the service and keep music and speaking records going on the gramophone as the people gather.

I have just come into the ward now, and already a row of small Mohammedan boys, distinguishable by their Borah caps, are sitting waiting at the back. As we start the music, I see a door between this public ward and a private room being opened, and the relatives of Bismila, the patient in that room, gather at the doorway to listen—her husband, a small child and an old woman. These people, who were visiting in a town about 20 miles from Jobat, are from the north of India, several hundred miles from here, and we hope they will carry back with them the message that they hear.

Now Nahar Singh comes in and sits down. At first sight he looks like a boy of 8 or 9 years, but he is in his teens. The children of India are poorly developed; and from what we can gather of this orphan's story I judge that he has probably had an even worse chance than the average Indian child. He arrived one day on the bus, apparently having been sent by someone, but unaccompanied; and in the weeks he has been here no one has come to see him. He has now almost recovered from his sickness, and the seed of the Gospel message that he has been hearing here has apparently taken root in his heart. Some time ago he asked to be accepted as a Christian, but as we were not sure whether he really understood what he was doing, we waited. Now, however, we have been assured by the Indian pastor and by our Indian nurse that he really understands and is sincere, so he has been baptized.

Sitting along both sides of the ward now are several of the Bhil ambulatory patients and their friends. The man over there with his arm in a sling has come in from the London ward—I call it the London ward because several of the beds in that ward are supported by people in London, Ont. While he and another man were going along the road in their carts a few days ago, they were set upon by thieves who beat them up badly and took their oxen, leaving them half dead. This man has a broken collar-bone and other injuries; the other one, who is in the London ward and is unable to be up, has concussion of the brain.

The little girl coming in the door just now is the daughter of a patient in the women's ward in the other building. She is conspicuous in, and quite proud of, the Canadian dress she is wearing. A few days ago, about 7 p.m., when I was leaving the hospital, this little girl's mother called me and told me that neither she nor the child had had any food all that day.

The group of people you see coming into the ward now are some of the Indian Christians. Several come each Sunday, and without their help it would be difficult to carry on the service.

It is now time to stop the gramophone and start the service proper. We shall begin with prayer, led by one of the compounders, a young man whose parents are not Christians but who is himself a sincere Christian, in spite of their attempts to hold him back. A prayer group in Ontario have assumed responsibility for his salary. A hymn follows the prayer, and then four of the Christian children sing. At this point we have a Scripture reading, usually by two people, one reading in Hindi and the other in Bhili. Some of the babies are getting restless, but their mothers quiet them by throwing a fold of their sarees over them and starting them at their evening meal. . . .

After another hymn, one of the Indian Christians reads John 9: 1-12 and gives an address, presenting the Gospel message and invitation. It is a plain, straightforward message of salvation and cleansing through the blood of Christ, and a simple invitation that whosoever will may come. . . . Many of these people are probably having their first opportunity to hear the Word of Life and after they leave the hospital they may never have another opportunity. The need is too urgent for anything but the best. I notice a young boy standing at one side of the ward listening with open mouth and eyes fixed on the speaker. Near him an old man with grey whiskers is leaning forward, listening intently to every word. Others do not seem so much impressed; some are looking around here and there, and occasionally one gets up and wanders out. But there seem to be quite a number to-day who look as if they are really interested.

With a closing hymn and prayer the meeting is closed.

The time of the meeting is from 5 to 6 p.m. at this season of the year. In the cool season it is held from 4.30 to 5.30. Five o'clock in the afternoon here is 6.30 a.m. Standard Time in Ontario. I wonder whether some of the people in various places at home who are interested in the work here would like to form a small prayer group to meet from 6.30 to 7.30 each Sunday morning in intercession for the people who at that time would be listening to the message being given in Jobat Hospital. . . .

Dr. Schweitzer's Hospital During the War

From the International Christian Press and Information Service, Geneva (Bulletin No. 26, June 1946).

DR. Albert Schweitzer, the great Christian thinker, doctor and musician, has spent all the war years at the head of the famous hospital which he created in Lambarene in Equatorial Africa. Dr. Schweitzer's work is independent and autonomous. It receives no subsidy from any missionary society or from any government. It is a work of mercy performed out of pity for the sufferings of the native population, to which medical aid was previously unknown.

How has Albert Schweitzer lived during these war years? The last number of the "Letters from Dr. Schweitzer's Hospital in Lambarene" describes the events of these years in detail, and we quote the most striking passages.

"From the very outset of the war the most important thing was to economize in surgical materials, for we did not know when we should be able to obtain any more. Only the most urgent cases could be taken into hospital. We had to keep on explaining to those who would like to have stayed in hospital why we had to send them away."

Dr. Schweitzer succeeded in purchasing large supplies of rice, which enabled him to feed his community for three years. "Owing to mobilization orders, a considerable number of Europeans had to leave our district. Their wives, who would have been left alone in the houses situated in the open forest, came to take refuge with us. . . . During the struggles which took place in October and November 1940 between the troops of the Vichy Government and the Free French for the possession of Lambarene, our hospital was not damaged. The planes of both sides avoided bombing the hospital, which thus became a place of refuge both for Europeans and natives. After the autumn of 1940 our colony had a Government which was a member of the United Nations.

"At the end of 1940 we had a magnificent surprise. The 'Christian Medical Council for Overseas Work' offered to send us medical supplies through America. . . . On May 11, 1942, the precious cases arrived, when the hospital had come to the very end of its supplies. In the spring of 1945 medicines also arrived from England. Thanks to gifts of money and medicines, it was possible little by little to admit a larger number of patients, and to let old patients return.

''Since 1941 the country has been transformed, owing to the construction of roads suitable for lorries which were required for strategic purposes. The hospital is now connected by postal lorry with the English, American and Swedish mission stations in the interior of the country, which were previously inaccessible. . . .

''During the course of 1944 we realized how tired we were. This fatigue was due just as much to our long, unbroken sojourn in the hot, heavy Equatorial climate as to the constant overwork. We had to draw on our last reserves of strength in order to carry out the work which had to be done every day at the hospital. Our constant anxiety was at all costs not to fall ill, to be able to go on working. . . . As our fatigue increased, so the work increased too. This was largely due to the constant increase in the number of white patients who had to be taken into the hospital.

''Since the summer of 1945 we have had great difficulty in feeding our patients. . . . What I had feared would happen during the war is beginning to happen now that the war is over. . . . Prices are rising rapidly and the hospital will soon be costing us four times as much to run as before. It will therefore be extremely difficult to keep the hospital open in future. But we are confident that the friends of the hospital will be loyal to it, in spite of the grave difficulties we shall have to face. For the work must go on. . . .''

At a conference of Bible Societies held in England in May thirteen nations were represented. Recognizing that there was a Bible famine in Europe, the conference ''saw as its first duty the provision of enough copies of the Scriptures to meet present demands''. Estimates of immediate needs included: for Norway, 50,000 Bibles and as many New Testaments; for Holland, 150,000 Bibles and a similar supply of Testaments; for France, 70,000 Bibles and 100,000 testaments; and for Germany, one million Bibles and two and a half million Testaments. And these figures, we are told, are ''far from complete and merely tentative''.

He spoke of grass and wind and rain,
    And fig trees and fair weather;
And made it His delight to bring
    Heaven and earth together . . . .
And yeast and bread, and flax and cloth,
    And eggs and fish and candles—
See how the whole familiar world
    He most divinely handles.

—T. T. Lynch.

On the Way Home

By Mrs. James Dickson, British Guiana

THE sunset still glowed vividly in the west, orange and gold, and the palm trees against that background seemed darkly green in the gathering darkness. I was walking home from church, walking slowly, partly because I was weary after a long day, and partly because I had recently come out from the hospital and languor still possessed me. An East Indian woman caught up with me, almost passed me, then slowed her steps to walk beside me. She was elderly, but had an aliveness of expression that made her seem young, as if joy and freshness and new impressions welled up in her constantly. Her dark red plaid head-dress, silver necklet, bracelets and anklets, her graceful Indian dress, and her free swinging pace all made her a picturesque figure. We had spoken quietly the evening greeting in the friendly Eastern way, but as she paused to walk with me I saw that she meant to go farther.

''The sun has been like a fire all day, but now it is gone, and the evening is cool,'' she began in broken liquid English.

I assented, keenly aware that here was a kindred spirit. She had not spoken of the beauty of the sunset sky, or of the palms against it, but she had seen my eyes upon it, and she sensed, too, the beauty for which we find no words. Before our walk was done I was to know that she was sensitive to beauty in the spiritual world, too.

She asked my name and if I was married and had children. Once you get off the beaten path of life, things have an amazing simplicity. You do not need background and recommendations. If you are two women walking on a road with all the world suddenly remote from you, all that is necessary to communion of spirit is to know whether you have both experienced the great human common denominators of mankind.

Content with my explanation of the children's whereabouts, she passed swiftly to something even more fundamental, clearly uppermost in her mind.

''I pray to God,'' she told me earnestly, ''and He knows everything in my heart. When I come to Him, I must come to Him with a clean heart. If I harm you, I might turn to you, and say, 'Forgive me', but it isn't that easy when I come to Him. For He knows all that has been in my heart, the bad feelings, and He can lash me with many lashings and that would be right. We cannot come to Him with any hidden deceit in our hearts.'' This was all said in broken English, which I could understand but cannot reproduce literally.

We were nearing my home where I must leave her. "Have you ever heard of Christ?" I asked her, fearful lest she had not heard the full Message.

Her great dark eyes turned toward me, such young, alive eyes and with such depth of feeling Then she looked down the road again as if too shy to let me see how she was moved.

"Yes,—and I cry. I know how He must carry the Cross—for me."

She promised to come and see me and perhaps she will some day, or perhaps she will be too shy to continue the intimacy we shared in the gathering darkness, our eyes on the sunset skies. But thinking of her deep consciousness of sin and guilt before God compared to our too-often stolid self-righteousness, I wondered. How many of us have been really moved to tears by the story of the Cross? Is life when it is very simple perhaps more sincere?

LITERATURE PAGE

Miss Louise A. Reith

Study for Auxiliaries 1946-47

THIS year the Auxiliaries join with other members of the Women's Missionary Society Family in studying India. There is one packet for the use of Senior, Evening and Young Women's Auxiliaries. The packet contains two booklets, a source book of information, TOWARDS A CHRISTIAN INDIA, and PROGRAMME OUTLINES AND SERVICES OF WORSHIP.

In TOWARDS A CHRISTIAN INDIA an attempt is made to present within eight chapters information which it is hoped will help the members of the Auxiliaries to understand the India in which our missionaries live and work. To quote the foreword, "TOWARDS A CHRISTIAN INDIA tells of the country of India and the people who live in it, the religions that have influenced their lives, and the beginning of modern missions. It gives a general survey of the educational, medical and evangelistic work being done by Missions, with specific reference to the work in the Bhil and Jhansi Fields of The Presbyterian Church in Canada. It outlines the growth and development of the Church in India and of the Indian leadership in that Church and shows the need for more and more trained Indian Christian leaders. Looking to the future, it considers the plans that are being made in India and how the Church can best take its place in the new India."

The second booklet, PROGRAMME OUTLINES AND SERVICES OF WORSHIP, contains programme outlines for eight meetings based on TOWARDS A

CHRISTIAN INDIA or, if just six meetings are preferred, how the material may be presented in six meetings. Various methods for presenting the material are suggested. Perhaps ''method one'' will appeal to the majority of Senior Auxiliaries, while ''method two'' or ''method three'' will be the choice of Evening and Young People's Auxiliaries. It is hoped that every Auxiliary will find a method suited to its needs. The Services of Worship are based on the Lord's Prayer and are linked closely with the Mission Study. It is hoped that these services may help us to realize more fully the significance of the words we repeat so frequently and to really pray them while we draw closer to the Father to whom we pray.

In the outline additional reference books on India are suggested and Auxiliaries are urged to secure as many of these as possible. Watch this page and the Book List on the inside of the back cover for reviews of helpful books and for prices.

The Auxiliary Study Packet, TOWARDS A CHRISTIAN INDIA with PROGRAMME OUTLINES AND SERVICES OF WORSHIP, will be fifty cents. We hope that every Auxiliary will get several copies, will use this study on India, and through its use will want to learn more about that country and the Christian Church there and will desire to have a greater share in the work being done ''towards a Christian India''.

The Presbyterian Church Calendar 1947

The Presbyterian Church Calendar 1947 will be an attractive size, 13½ inches x 9 inches, when hanging and folding into a flat book 6¾ inches x 9 inches for easy mailing. It will contain beautiful full colour and black and white pictures, a verse of Scripture for each day, information and pictures about the Church's work in Canada and overseas, and a message from the Moderator.

PRICES: 1 copy, .35; 3 copies, $1.00; 10 or more, .30 each;
50 or more, .25 each; 100 or more, .22 each.

Please send all orders to:

The Presbyterian Church Calendar,
165 Elizabeth Street, Toronto 2, Ontario.

Literature Secretaries of the Women's Missionary Society may include their purchases of Calendars in their total of literature purchases of the year.

In India the National Christian Council's Adult Literacy Committee has asked that every Church Council shall keep a yearly record of adult literacy, and that every pastor shall arrange for a weekly class for teaching adults to read the Bible.

CHILDREN'S DEPARTMENT

Mrs. W. N. Ferguson, *Secretary*

Studies for Children's Groups 1946-47

CHILDREN of the Mission Bands and Explorer Groups should be particularly happy in the studies this year because they are going to meet and make friends with boys and girls of India, the land to which their pennies go to assist in maintaining the M. G. Abey Memorial Children's Nursing Home.

For the younger groups, the six- to eight-year-olds, there is the story book, *Fig Tree Village* by Grace F. McGavran. What happy Indian Christian children we meet within its pages and what interesting experiences we are privileged to share with them! How excited Ajit and his sister Myria are when they hear a Christian preacher-teacher and his wife are coming to live in their village! What wonderful things they learn from them! We share the children's joy as with the grown-ups they help to build a church, observe the Christmas Festival, hunt a tiger that has menaced their village, attend the Harvest Festival and a Christian Fair, go to the great *Mela,* entertain Christians from other lands and learn to share the little they have with needy folk elsewhere.

The Juniors, nine- to twelve-year-olds, will find equally fascinating the experiences of Shera and his sister Shanti as told in *Shera of the Punjab* by Irene Mason Harper. What new worlds open to these children of an outcaste family, accustomed to being shunned by their high caste neighbours, when, their family having become Christian, they go to a mission school! At first Shanti finds things strange in the mission girls' school, is very lonesome and runs away, but Shera, who is attending the famous school at Moga in the Punjab, with the help of some of his friends finds her and brings her back safely to the school. What changes come to their lives as they learn the meaning of Jesus' teaching and take part in the daily life of the school! When the children go home their parents and friends realize how many blessings will come to the village because of the training given the boys and girls in the Christian schools.

In each packet with the story books will be suggestions showing how the stories may be used at the meetings, information and stories about the work in our own fields in India and suggestions for services of worship.

All groups in the Women's Missionary Society Family are studying India this year. We hope the boys and girls will have a happy year with the children of India. We are sure they will.

Fig Tree Village by Grace W. McGavran	$ .65
Shera of the Punjab by Irene Mason Harper	.65

—*Louise A. Reith.*

Do You Know —

With two or three exceptions, one should be able to answer all these questions after reading this number of "The Glad Tidings". Almost all the questions could be used even with children's groups.

What the *Council* of our Women's Missionary Society is? Where and when it is to meet this year?

What three *new* missionaries of our Church were going to overseas work this summer or in the early fall? Where each is to work?

What missionaries have recently come home on furlough? Where they have been working? Any missionaries who are going back to their work after furlough, and where they work?

What missionaries of our Church have recently been back in Formosa? Why they had left Formosa, and when? Why they went back? What they had been doing in the meantime? Some changes they found when they went back? How they were received? How the Formosan Church had fared during the war years? What evidence there is that it is "advancing"? Where the Mackay Memorial Hospital is, and why it is so called? How the China Relief Committee is helping the hospital?

What missionaries mentioned in this number work among the Bhils? Where the Bhils live? A Christian Bhil family mentioned in this number? Anything more about them? (See article in September 1945 *Glad Tidings,* page 332, and picture, page 334.) Where the mission hospital in their area is? What doctor is in charge? Who attend the service on Sunday afternoon? Who take part in it?

What two deaconesses are going to new work this month? Where they have been working? Where they are to be now?

What "Orphaned" Missions are? Where there are two for which money given in Canada has been used? Why they still need help now that the war is over?

Who Dr. Albert Schweitzer is? Where he has a hospital? How they carried on during the war years?

The title of the new study book for Auxiliaries and other adult groups in our Women's Missionary Society? The titles of those for children's groups?

PROVINCIAL NEWS

ALBERTA

MRS. A. A. MACGREGOR, 9824 103RD ST., EDMONTON, PRESS SECRETARY

CALGARY Presbyterial — At the C.G.I.T. affiliation service of Knox Church, Calgary, the leader, Mrs. E. J. Olson, presided; Mrs. R. J. Edgar represented the Presbyterial, and Mrs. Harback, Miss Harback and Donna Lou Rugg, presidents of the Auxiliary, the Goforth Y.W.M.S., and the Girls' Department, assisted. The C.G.I.T. members responded in a candle-lighting ceremony. After the meeting the girls served tea, and displayed models they had made of an African village.

Edmonton Presbyterial—While in Edmonton, Miss Bessie MacMurchy addressed a meeting of C.G.I.T. and Explorer groups and Mission Bands, giving a vivid picture of out-door medical work of Jobat Hospital, India; a group sang Hindu hymns, and Miss MacMurchy made a presentation to the Rupert Street Mission Band, the banner Band of the Presbyterial. At a meeting of all the women's organizations, Miss MacMurchy told of the great need for consecrated workers in all branches of our mission work in India, workers who would not be easily discouraged but satisfied to work on, leaving the results in our Lord's hands. She gave many instances to show how the sowing of the seed had brought results. In the evening very interesting slides on life and work in India were shown. From Edmonton she went on to High River, Red Deer, Calgary and Lethbridge.

The Strathcona Explorer groups met together on June 12th; 21 children were present, 15 girls and 6 boys. Mrs. A. E. Davies of St. Andrew's Church spoke to them about their work, and explained in a very interesting way the Explorers' aim and rules. Mrs. C. Oscroft and Mrs. J. McNeill were also present. After the meeting refreshments were served and a social time was enjoyed. Mrs. Price and Miss Cuthbertson, the two leaders, may well be proud of their work with these groups. The Rupert Street Mission Band and St. Andrew's report good work being done and successful meetings.

Red Deer Presbyterial Executive, meeting in Red Deer on May 31st, heard reports from Welcome and Welfare Secretaries that war brides were receiving a kindly welcome; at one point, social gatherings were arranged and a gift was presented to each bride. Looking ahead to the time when Annual Report forms go out, it was suggested that each secretary prepare a questionnaire to be sent out with these, in order to get the information desired about the studies and activities of each branch.

At the May meeting of St. Andrew's Auxiliary, Innisfail, Mrs. McGorman, Presbyterial President, gave a comprehensive report of the Provincial meeting in Calgary. Miss Dora Hunt, home on furlough after eleven years' missionary work in Nigeria under the Winnipeg Missionary Alliance, in a graphic account, told of the degradation of women in non-Christian lands, stirring her listeners to realize anew the vital role missionary societies may play in aiding other women. Pillowcases made for St. Margaret's Girls' Centre were collected, to be sent in at once. Arrangements were made to send a girl to Sylvan Lake Leadership Camp. The response to Roll Call, with the names of famous mothers of the Bible, was particularly interesting.

BRITISH COLUMBIA

Mrs. W. Barlow, 149 W. 5th St.,
North Vancouver, Press Secretary

KAMLOOPS - OKANAGAN Presbyterial — The annual Presbyterial meeting was held in St. Andrew's Church, Penticton, on May 16th, with delegates present from Salmon Arm, Penticton, and Vernon, as well as a good local attendance. The Rev. Russell Self of Vernon conducted the morning devotions and gave a short talk in the afternoon on the ''Advance for Christ''. Excellent reports were given by the departmental secretaries and an especially encouraging one by the treasurer. Three of the four Auxiliaries had lost valued and esteemed workers during the year and a two-minute silence was observed in their memory. Regret was expressed that Mrs. Robertson of Vernon was resigning as Corresponding Secretary, as she intended moving to Victoria. Mrs. McCulloch, Vernon, was appointed to succeed her. Mrs. Gill, Penticton, gave an excellent report of the Provincial meeting. In the afternoon Mrs. K. B. McKechnie and Mrs. Whitaker of Armstrong led in the devotions, and Miss Sybil White, Provincial President, gave an inspiring and helpful address on ''Highways to Peace''; she also installed the officers. The Rev. Wm. Clow of Penticton spoke briefly. Those present felt that it was a most worthwhile meeting.

Westminster Presbyterial—When the Ephraim Scott Mission Band of Fairview Church, Vancouver, entertained the Chinese Mission Band, members of the latter put on a short play. Then Mrs. Deas spoke to the children. Edmonds Mission Band, Gordon Church, held a birthday party, Seniors and Juniors taking part in the programme. Mrs. McNutt, Auxiliary President, gave the address, and Mrs. Blott, Presbyterial Mission Band Secretary, also spoke. To Miss Shirley Sproule Mrs. Douglas presented a prize for her excellent attendance and conduct and her helpfulness.

An interesting innovation at recent meetings of St. Aidan's Senior Auxiliary, New Westminster, has been the use of a film projector that had been obtained through the kind offices of Mr. William Magee, Secretary of the Sunday School, from the University of British Columbia Film Library for use in the Sunday School. Shown in connection with the study on Africa, the films were instructive and entertaining, the members thoroughly enjoying the pictures of the country where Livingstone, Moffatt, and Mackay laboured so faithfully. Especially instructive were the pictures on ''Africa Then and Now'', ''Victoria Falls'', ''Pygmies of the Congo'', ''The Gold Coast'', ''Nigeria'', ''Mission Work in Central Africa'', ''Cairo and the Nile'', and ''Mission Work in Northern India''.

At the annual Presbyterial tea, held in Fairview Church on June 11th, Miss Bessie MacMurchy was the special speaker. Her stories of the Jobat Hospital and the people whom it served were stimulating and inspiring; all were interested, too, to hear how much food and drugs could be bought for various amounts, in Indian currency, from five cents to one dollar. In closing, she urged the members to pray for the work, as well as giving material aid.

At a rally of Young Women's Auxiliaries and Girls' Groups, in Kerrisdale Church on June 11th, Miss MacMurchy presented a pageant, with the help of the Kerrisdale C.G.I.T. members. Her explanation of the various characters, their caste and interesting dress, gave the large gathering a clearer picture of the out-patient department of Jobat Hospital. On June 18th in Central Church Hall she gave an illustrated talk on India, which brought the work and workers very close to the listeners, helping them to realize a little of what it means to spread the Gospel of Christ among people bound by superstitious fears.

The afternoon and evening Auxiliaries of Central Church, and interested friends, met recently for a special showing of slides depicting the life of Christ as seen through the eyes of Chinese, Japanese and Indian artists.

At the mother-and-daughter banquet of St. Paul's C.G.I.T. and Explorer groups, Sqdn. Leader James Dunn gave an address and the C.G.I.T. presented a play.

At the June Auxiliary meeting Gordon Church, Edmonds, to which Home Helpers were specially invited, Mrs. McFadden, Presbyterial President, gave a most inspiring address on ''Christian Fellowship''. Great regret was expressed at the resignation, because of ill-health, of Mrs. A. Thomson, who as Home Helpers Secretary for almost twenty years has built up that Department till it is now first in the Presbyterial, in numbers and givings. A social hour followed the meeting.

The Ladies' Aid and Auxiliary of Mount Lehman had a Missionary Luncheon on June 12th at which thirty-five guests were present to hear Miss Bessie MacMurchy, of Jobat, India. The offering was to go to Miss MacMurchy's work in India.

The Chinese Kindergarten held their closing exercises on June 26th when the children entertained a large audience with Bible passages, songs and singing games, the result of excellent training by Miss Ruth Yeandle, Miss Susan Yeung and Miss Isabelle Bennett. To twelve graduating pupils, in caps and gowns, Miss Sybil D. White, Provincial President, presented diplomas. ''Valedictory speeches'' were given by Gerry Wong in Chinese, and Flora Pon in English. The Rev. David A. Smith was the guest speaker, and the Rev. Y. N. Kwan gave an address in Chinese.

The teen-age girls' camp, directed by Mrs. J. L. McGlashan, had Miss Edith Magee as a week-end guest. She was a great inspiration to the girls as she answered questions at camp-fires on missionary work in India, as well as addressing the Sunday School at White Rock which the campers attended.

MANITOBA

MRS. C. LECOCQ, 306 N. BBODIE ST.,
FORT WILLIAM, ONT., PRESS SECRETARY

BRANDON Presbyterial—The Presbyterial's summer rally was held in Knox Church, Carberry, on June 5th. Mrs. A. H. McKay presided at both afternoon and evening sessions. The theme of the meeting was ''The Beauty of Advance''. Greetings were read from Superior and Winnipeg Presbyterials, and Mrs. H. H. Dunwoody brought greetings from the Provincial. After the devotions, conducted by the Neepawa and Carberry Auxiliaries, there was a service of remembrance. A very encouraging report was given by the treasurer, Mrs. J. A. Baxter, and Mrs. C. McRae gave her report as corresponding secretary. Special speakers were Mrs. H. H. Dunwoody, who spoke on the work of the Women's Missionary Society; Mrs. G. Y. Garrett, speaking on "A Woman's Viewpoint on Indian Women"; Mrs. H. Crump, on "The religious aspect among the Indians"; Mr. Walter Dinsdale, on "The importance of having a Christian viewpoint in life".

A demonstration on the use of the study book in an Auxiliary meeting was given by Mrs. R. E. McBurney, Mrs. P. Guthrie and Mrs. R. A. Hamlen, and a brief talk on literature by Mrs. D. W. Yuill of Melita. Carberry Mission Band and the choir contributed to the musical programme. Supper was served, after which greetings were received from the Presbytery, conveyed by the Rev. G. Bastedo, Neepawa, and from the Anglican and United Church societies. Over 100 delegates registered, from Brandon, Carberry, Melita, Neepawa, Portage, Rossburn, Wellwood, Minnedosa, Rolling River Reserve and Boissevain.

ONTARIO

MRS. J. R. HILL, 250 COOPER STREET,
OTTAWA, PRESS SECRETARY

BRUCE and Owen Sound—The Presbyterial meeting was held at Port Elgin. Reports of Presbyterial secretaries showed progress in every department, and the allocation was reached. In the evening at a joint meeting with the Presbytery the Rev. Dr. J. M. Macgillivray, then Moderator of the General Assembly, addressed the gathering and installed the Presbyterial officers. Mrs. T. E. Kennedy, Southampton, was re-elected president.

Chatham—Mrs. Mephram, concluded her report at St. Andrew's, Windsor, by saying, "We are very busy, and *we like it!*" A fine attitude! The Ellen Douglas Auxiliary invited the Eleanor McKechnie members to a meeting at which Mrs. H. L. Bennie gave an address; Mrs. Charles Lloyd entertained the Auxiliary when Miss Olivant and Mrs. MacGregor presented the sixth chapter of *Look to Africa* in the form of a radio programme. Thamesville Auxiliary members were guests of Ridgetown Auxiliary; Mrs. C. A. Watts, who was in charge of the programme, spoke on "The Church". At Windsor, Thamesville and Chatham sectional meetings were held at which Mrs. Z. Irshay of Detroit was the main speaker. St. Andrew's Mission Band, Windsor, had a tea, which members of the Senior and Young Women's Auxiliaries attended.

Glengarry—The 32nd annual meeting was held in Avonmore, Mrs. A. D. Stewart presiding; 117 delegates registered. Mrs. George Rupert gave a report of the Provincial annual meeting in London, and Miss Louise Reith, Toronto, the guest speaker, gave an interesting address, clearly explaining the reading and study books as adapted to the different ages and groups. The Presbyterial decided that the annual meeting should, in future, be held in May, and that names of recipients of certificates and seals (Life Membership Department) should be printed in the Presbyterial folder report distributed to all members.

Hamilton — District meetings were held in June at Stoney Creek, Kirkwall, Port Colborne, Carluke, Walpole, Chippawa and Nelson; speakers were Mrs. Pae, Mrs. S. M. Gordon, Miss A. Ritchie, Miss Frieda Matthews, Miss Lily Macarthur, Miss Helen Scott, Mrs. D. Munro and Mrs. H. C. McKellar. St. Andrew's Auxiliary, Hagersville, observed their 50th anniversary; Mrs. McKellar was the special speaker, and Miss M. Elliott was honoured in recognition of her thirty years' service as secretary. A ''Rose Tea,'' sponsored by the Presbyterial, was held in MacNab Street Church, Hamilton.

Huron — Caven Auxiliary, Exeter, held a special meeting to hear Mrs. C. L. Wood, on furlough from India, who gave a most instructive address, pointing out that the story of the Cross with its love draws the Bhil people to Christ. At a mother-and-daughter banquet, arranged by the Arthur Circle, Goderich, Mrs. Stewart spoke on the subject ''Teach me Thy way''. ''It was a grand meeting.''

Lindsay—At a Presbyterial meeting held in Wick, Mrs. R. Stewart reported the Provincial meeting, and Miss Margaret Kennedy, on furlough from the Bhil field, India, gave an address, in which she pointed out that one effect of the missionary's work was to cast out fear. Miss MacKay spoke of her work as a deaconess in Toronto. The treasurer, Mrs. J. F. Brabazon, gave a fine report.

Maitland—Mrs. Guthrie Reid, Teeswater, presided at the 32nd Presbyterial annual meeting, held in Whitechurch. Success was the keynote of the secretaries' reports; the allocation had been exceeded by $500.00. A Forum, conducted by Mrs. A. McAuley, dealt with many problems. Provincial reports were given by Mrs. Reid, Mrs. C. H. MacDonald and Mrs. McAuley. Said Mrs. John Williams, the guest speaker, ''Money is a very poor substitute for what God really wants.'' The theme of the meeting was ''Christ for Canada and *all* the world.'' Rev. A. H. Wilson spoke briefly. Mrs. Reid was re-elected president.

North Bay—Mrs. John Williams, the principal speaker at the annual Presbyterial meeting in Sudbury, brought an impressive message, stressing the thought that while many voices are calling people to-day the voice of the Master must be heeded. Mrs. D. C. Graham presided and Mrs. Ooms welcomed the delegates. ''Reaching Out'' was the theme of the meeting.

The Presbyterian Mission in Sudbury celebrated its first anniversary with a special service at which the Rev. W. Ooms was the speaker. Through the splendid efforts of Miss L. Sheppard the work has grown; the Sunday School has an enrolment of about 100, a Sunday service is held regularly, and there are two children's meetings each week. Such extension work in strategic centres is doing much to strengthen the Presbyterian Church. Mrs. Thomas Firth outlined the history of the Women's Missionary Society, ''the oldest organization of its kind in Canada'', at a special Home Helpers meeting in North Bay. Lantern slides, showing pictures of the Jhansi mission field, were shown.

Orangeville—The Diamond Jubilee of the Presbyterial was celebrated in Tweedsmuir Church, Orangeville, when more than 175 ladies were present. Mrs. R. D. Fraser presided. Miss Ruth Quinn gave a vivid picture of mission work in India, showing costumes and maps. Miss Nellie Smith, Toronto, gave a fine address, speaking specially to the Young Women and girls. Senator Cairine Wilson, introduced by Mrs. W. D. Turner, gave a thrilling account of Refugee work in Canada. Three Honorary Membership certificates were presented, two to missionaries, Mrs. Paul Rumball and Mrs. Gehman, which were received by friends who read letters expressing the missionaries' appreciation, and one to Mrs. Norman of Maple Valley Auxiliary. Mrs. R. D. Fraser was re-elected president. Knox Auxiliary, East Caledon, met at the home of Mrs. Archie Thow; taking part were Mrs. S. Nixon, Mrs. A. Boyle and Mrs. D. Richmond. At Mono Road, the Auxiliary went in a body to celebrate the 90th birthday of Mrs. Mary Smith, a beloved Honorary President.

Stratford — ''Re-consecration'' was the theme of the Presbyterial meeting held in St. Andrew's Church, Stratford; more than 70 delegates registered. Mrs. Arthur Hamilton presided and Mrs. A. Scobie welcomed the guests. Miss Ruth Quinn displayed a number of curios from India and her Indian costumes were ''modelled'' by Misses Jean Robertson, Grace and Jean Forrest. Monkton and Avonton Auxiliaries had charge of the devotions. Reports of the Provincial meeting were given by Mrs. K. E. Staffen and Mrs. A. J. Hamilton. The President announced that Miss E. Davidson of Milverton would be leaving shortly for British Guiana.

Temiskaming Presbyterial met at Kirkland Lake, Mrs. J. McPhee presiding. The guest speaker was Miss Athalie Read, deaconess at Cochrane, who spoke on ''Opening the Windows''. Mrs. W. N. McDonald and Mrs. Robinson conducted the devotions, and Mrs. Dwight Irvine welcomed the guests. Mrs. J. Howie presided over the business period, when the secretaries reported. In the evening C.G.I.T. members rendered an anthem and Mrs. Laidlaw and Mrs. Troyer led in devotions.

Home Helpers were special guests at a meeting in Timmins. A short play depicting the history and growth of the ''Missionary Family'' was presented, Mrs. Somers reviewing the history of the Auxiliary; Marilyn Reynolds, the Mission Band; Dorothy McLeod, the Explorers; June Gabriel, the C.G.I.T.; Mrs. J. MacRae, the Young Women's Auxiliary, and Mrs. D. Morrison, the Home Helpers. Mrs. Troyer gave an illustrated address on British Guiana and Mrs. Popham a report of the Presbyterial meeting at Kirkland Lake.

QUEBEC

Miss Mary F. Greig, 2168 Paris St.,
Montreal 22, Press Secretary

THE Provincial Board is happy to report that the women of Quebec, who were asked to subscribe $2,500.00 to the Peace Thanksgiving Fund, have to date (June 22nd) contributed over $3,000.00.

Quebec Presbyterial — The annual meeting of the Presbyterial was held in St. Paul's Church, Scotstown, with Mrs. H. O. Parker presiding. Mrs. Murray and Mrs. J. MacDonald, Milan, led in the opening service of worship, and Mrs. McIver, Melbourne, in the afternoon devotions. The reports showed progress. Mrs. Gilbert, Sherbrooke, gave a gratifying report of the Peace Thanksgiving Fund. Mrs. Baker brought greetings from the Provincial Board, exhorting the members to bear witness for the advance of Christ and do everything possible to help those in need in the world. Miss Margaret Kennedy, recently returned on furlough from the Bhil Field in India, told of some of her experiences. She explained the differences of belief between the groups in India, speaking especially of the Bhils. Because the latter believe in witchcraft and fear evil spirits, it is difficult for them to realize that God can be interested in them. There is only one thing stronger than fear, she said, and that is love. The people have to see love in action to be convinced that the force of God is supreme. She urged everyone to pray and to have faith, believing that these people will be converted in spite of great opposition. Mrs. O. R. Campbell installed the officers, impressing on them the responsibilities of the work. She also told of the French work in Montreal.

The C.G.I.T. and Explorers of Val d'Or held a mother-and-daughter banquet on May 17th, with 63 present. Most of the mothers were able to come, but the girls whose mothers could not be present invited the school teachers to be their guests. The programme consisted of a sing-song, toasts (to the King, the mothers and the girls), a humorous dialogue, in which two of the teachers took part, piano solos, and an address on the purposes of the C.G.I.T. and the Explorers. It was a very interesting gathering in that at least a dozen different nationalities were represented. Some of the mothers speak very little English, but everyone had a very happy time and many expressed the wish that there might be another such gathering soon.

SASKATCHEWAN

Mrs. J. A. Watson, Box 1056,
Weyburn, Press Secretary

MOOSE JAW Presbyterial — Miss Bessie MacMurchy paid a return visit to Weyburn on June 26th, and, through the medium of coloured slides, presented to an enthusiastic audience a new and challenging picture of the work on the Bhil Field in India.

Prince Albert Presbyterial — Under the capable convenership of Mrs. J. G. McKelvie, a ''Family Complete'' meeting was arranged to welcome Miss Bessie MacMurchy to Prince Albert. In the enthusiastic gathering were members of the Mission Band, C.G.I.T., the Grad Group, and the Lucy Baker Auxiliary. C.G.I.T. and Mission Band girls wearing costumes Miss MacMurchy had brought from India presented the pageant depicting a typical morning in the out-patient department of the Jobat Hospital. Then Miss MacMurchy gave a very enlightening account of work and conditions among the people on the Bhil Field. It was almost impossible, she said, for Indian girls to carry out the aims of our C.G.I.T.—''to cherish health'', for instance, when many homes and the market places are filthy and germ-laden; ''to seek truth'', when Hindu grain merchants say they could not become Christians, because they must tell lies to conduct business; ''to know God'', when whole villages have never even heard of the one true God; ''to become the girls that God would have them be'', when they are living in ignorance and sin. Surely this presents a challenge to the heart of every Christian. To the James Nisbet Auxiliary Miss MacMurchy, with her coloured lantern slides, presented a colourful picture of India, a land of fascinating and infinite variety, a densely populated land in which ancient religions exert a powerful influence.

Saskatoon Presbyterial—At the June meeting of St. Andrew's Auxiliary, Saskatoon, Miss Catherine Watson, student deaconess, described her experiences as a Community Church worker at Ajax, Ontario, during the summer of 1945. In this war-time settlement, where people from all parts of Canada had come to work in the munitions plant, she had endeavoured to reach girls in the Residences and the families in the village who had no church connections, and to present Christianity to them.

The Rev. R. D. A. Currie was the special speaker at the meeting of the Wilkie Auxiliary. In his address on ''The Purposes of the Women's Missionary Society'', he pointed out that missionary enthusiasm can be aroused and sustained only when the Gospel of Jesus Christ means something really vital to each one personally. The Society's great work, he said, does not lie in its financial contribution to the work of our Church, valuable as that is, but in the educating of our people to be concerned about the Christian work beyond the bounds of their own congregations. It is one of the unused avenues through which the challenge of the service of the Church could be proclaimed to its followers.

"They Also Serve"

Who are these folk that ''also serve?''
Where do they wait to learn the Master's will?
Not in the crowded street or busy mart,
But in some quiet by-path, standing still.

Not always have they thus been set aside,
In other days they toiled and bore the heat;
But, maybe, in their zeal there was a flaw,
And God thought fit to stay the running feet.

Their lives were emptied, ready to be filled
With grace and wisdom from the Master's hand;
That He, through them, might work His purpose out,
Though, here and now, they may not understand.

The Master needs some vessels for His use,
Other than those who preach and teach His Word;
Some little lights to shine in corners dark,
And ''also serve'' by ''lifting up'' their Lord.

—Emilie M. Bennett, in *The British Weekly.*

Treasurer's Statement

June 30th, 1946

RECEIPTS

Received from Missionary for Pension and Income Tax	$ 88.54
PROVINCIAL GIVINGS:	
Alberta	291.00
British Columbia	600.00
Quebec	1,325.00
Ontario	8,000.00
Ontario Provincial, Supplies	400.00
	$10,704.54

DISBURSEMENTS

Hospitals:	
Rocky Mountain House	$ 100.00
Weirdale	10.00
Chinese in Canada	872.95
Indian Schools:	
Birtle	247.11
Birtle, Government Grant	1,604.70
Cecilia Jeffrey	162.49
Cecilia Jeffrey, Government Grant	2,087.02
Mistawasis	45.00
Saskatoon Residence	$ 75.00
Supplies	612.39
India:	
Bhil Field	4,637.50
Jhansi Field	3,838.27
British Guiana	1,753.10
China	1,425.00
Christian Literature	137.50
Publications	421.65
Deaconesses	1,625.41
Organization	1,192.30
Children's Centres, Montreal and Vancouver	240.34
Life Membership	159.63
Missionaries' Travelling Expenses	401.95
St. Margaret's Girls' Centre	327.27
Grants	700.00
Rehabilitation Committee	100.00
Administration	713.01
Exchange	102.30
Insurance	16.69
	$23,608.58

RESERVE FUNDS:

RECEIPTS:

Legacy Fund—	
Interest	$ 214.91
Overseas Fund—	
Interest	120.00
Pension Fund—	
Interest	215.10
Sustaining Fund—	
Interest	210.00
Special Fund—	
Interest	165.00
Peace Thanksgiving Fund—	
Ontario	1,509.50
Quebec	72.75
Manitoba	99.55
Saskatchewan	15.00
Alberta	112.13
British Columbia	102.32
	$2,836.26

DISBURSEMENTS:

Special Fund—	
Purchase of Holiday House	$6,783.30
Overseas Fund—	
Presbyterian Advance and Peace Thankoffering Fund, Relief of Churches in Europe (Advance on 1947-48 Expenditures)	3,300.00
	$10,083.30

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

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Book List

STUDIES 1946-47

For Senior, Evening and Young Women's Auxiliaries

TOWARDS A CHRISTIAN INDIA, with Programme Outlines and Services of Worship on the Lord's Prayer (See Literature Page)	$ .50

For Girls' Groups

TALES FROM INDIA. By Basil Mathews, with Programme Outlines and Services of Worship	.75

For Children's Groups

FIG TREE VILLAGE. By Grace McGavran (for Primary)	.65
SHERA OF THE PUNJAB. By Irene Mason Harper (for Juniors)	.65

(Each packet contains programme suggestions and services of worship. See Children's Page)

Other books on India

INDIA AT THE THRESHOLD. By L. Winifred Bryce	.70
THIS IS INDIA. By Arthur T. Mosher	.35
OUR COUNTRY IS INDIA. By young Indian writers	.70
SALUTE TO INDIA. By T. Z. Hodge	.70
BEHIND MUD WALLS. By C. V. and W. H. Wiser	.85
FUN AND FESTIVAL FROM INDIA. By Rose Wright	.30
MY MOTHER. By Ruth Buchanan	.25
WALL MAP OF INDIA	.35
FRIENDSHIP MAP OF INDIA	.35
PICTURE MAP OF INDIA	.60

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Mission Res 5-9

Vol. XXII OCTOBER 1946 No. 10

THE GLAD TIDINGS

Jhansi women who meet in the church every morning for prayer, with Miss Simpson and Mrs. Muchan.

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of the
Presbyterian Church in Canada
Toronto 1

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The [illegible]d Tidings

Vol. XXII TORONTO, OCTOBER 1946 No. 10

What shall I render unto the Lord for all his benefits toward me?
I will take the cup of salvation, and call upon the name of the Lord.
I will pay my vows unto the Lord now in the presence of all his people . . .

I will offer to thee the sacrifice of thanksgiving.—Psalm 116

Editorial

Miss Rollo to go to India

The Council Executive is pleased to announce the appointment of Miss Gertrude Rollo to missionary work in India. Miss Rollo will be remembered by members of our Women's Missionary Society for her work as a deaconess on the Brownvale field of the Peace River district. She served there for two years after graduating from the Missionary and Deaconess Training School, then resigned in order to train as a nurse with a view to overseas service. Being unable to go to India when she finished her training at Vancouver General Hospital in 1942, she joined the staff of the Rocky Mountain House Hospital, resigning after two years to take a Public Health course at the University of British Columbia; the scholarship she was awarded required her to give a year's service in Public Health after completing the course. Now she is ready to go out as a missionary nurse, and it is expected that she will go to India later in the autumn, when Miss MacMurchy returns to her work on the Bhil Field.

Appointments to Indian Schools

The summer brought several changes at our Indian Residential Schools. Vacancies on the teaching staff of the Cecilia Jeffrey School were filled by the appointment of Mr. and Mrs. H. W. McNeill of Kitchener, Ontario. Mr. McNeill, who served with the R.C.A.F. as an instructor in radio work, is qualified to teach manual training; Mrs. McNeill will have charge of the junior classes. The new teacher of the senior classes at Birtle is Mrs. Barbara Dean, a graduate of the Toronto Normal School, who has just completed a course in Home Economics.

Miss Kathleen Stewart, who has been at Rocky Mountain House, serving part-time as a nurse in the hospital and part-time as a deaconess, has consented to return to Birtle for a [illegible] school nurse. It will be remembered that Miss Stewart resigned as nurse at Birtle a few years ago in order to enter the Missionary and Deaconess Training School. Miss Mildred Smith, who was at the Sylvan Lake camps during the summer, has also been appointed to the Birtle staff.

Mrs. W. G. Hanna

Many members of our Women's Missionary Society and other friends will have heard with sorrow of the death in July of Mrs. W. G. Hanna, a former member of the Council Executive and for five years the Society's Secretary for Orientals in Canada. Since her husband's death Mrs. Hanna had been living with her daughter, Mrs. G. L. Wallace, to the end maintaining her interest in missionary work and active in Victoria Church in West Toronto. The presence of representative Chinese women at the funeral service testified to the esteem in which she was still held among the Chinese for whom she had worked.

Formosan Schools

As reported earlier, the Boys' and Girls' Schools in Tamsui were returned to the Formosan Church after the close of the war. A recent report gives the enrolment in the Boys' School as 500 and in the Girls' School, 200. The Tamsui Women's Bible School, which was moved to Taipeh during the war, was changed to a Girls' High School, which has 200 pupils enrolled. In South Formosa the two mission schools at Tainan carried on during the war with a greatly increased attendance, the Boys' School now having 800 pupils and the Girls' School, 500. ''All these schools are greatly in need of missionary teachers, if the religious life of the schools is to be preserved.''

The only mission hospital that continued to function during the war was Chiang-hoa (South Formosa). The Board of Managers of Tainan Hospital hope to regain possession of the hospital, now being used by the municipality. Two churches on the island were destroyed and others were badly damaged.

"Glad Tidings" Secretaries

Usually a letter has been sent in September to the Presbyterial *Glad Tidings* Secretaries regarding subscriptions for the coming year. This year this letter will go out early in October, after the Council meeting, with all necessary information for Auxiliary Secretaries, and order forms for the use of the Presbyterial Secretaries.

Presbyterian Advance for Christ and Peace Thankoffering

The Editor, 5 September, 1946.
The Glad Tidings,

Dear Madam:

YOUR readers will be interested in the fact that, by 31st August, the Treasurer's office had received $936,764 in cash and pledges for the Thankoffering from 564 congregations. That is, 46 per cent. of the Church had given 47 per cent. of our objective!

Some of these have given little more than tokens of what they will give. Very many which have not yet reached their allocations tell us that they definitely intend to do so within the three-year period. Many have not yet sent in all that has been given in the spring and summer. Many others will have canvasses this fall. We are particularly delighted at the news of what has happened to congregations as they have made this effort. In general, there is an increasing sense of responsibility about the Advance and Thankoffering throughout the Church. So we are greatly encouraged.

It is clear that a few congregations will find it impossible to give their full allocations, but we hope that all will give something. On the other hand, we hope that every Presbytery will give, or exceed, its objective. Only so can the Church do that which it has set out to accomplish. It will be seen that great responsibility rests upon Presbytery conveners and their committees.

May God guide and use for His own purposes all that is done in connection with this work.

Yours sincerely,

Wilfred F. Butcher, Secretary,
Presbyterian Advance for Christ, and Peace Thank-offering.

For all things beautiful, and good, and true;
For things that seemed not good yet turned to good . . .
For things unnumbered that we take of right,
And value first when first they are withheld;
For light and air; sweet sense of sound and smell;
For ears to hear the heavenly harmonies;
For eyes to see the unseen in the seen;
For vision of The Worker in the work;
For hearts to apprehend Thee everywhere;
We Thank Thee, Lord!

—John Oxenham.

Rocky Mountain House Hospital

THE hospital at Rocky Mountain House, Alberta, which has for the past eight years been operated by our Women's Missionary Society, has been purchased by the municipality and our work there was closed in June. This is in accord with what has always been the Society's policy in its hospital work—to provide needed hospital service, when possible, in pioneer or frontier districts until such time as the municipalities concerned were able to take over the hospitals, or other hospital service made mission hospitals no longer necessary.

It was in the summer of 1937 that, in response to urgent appeals from Rocky Mountain House and the surrounding district, the Women's Missionary Society decided to build a small hospital, the community agreeing to raise $4,000 towards the cost. When the Rocky Mountain House Hospital was officially opened on July 14th, 1938, with Miss Irene McRae as Superintendent, Dr. M. R. Bow, Deputy Minister of Health for Alberta, referred to it as ''one of the finest and best equipped small hospitals in the province''. (The month before the Rolland M. Boswell Hospital at Vegreville had been closed and its equipment sent to the new hospital.) No sooner was it opened, however, than it was found to be too small to meet the needs of the community, and the next year a wing was added (doubling the number of beds available). Later, changes were made in the building, so that still more patients could be accommodated. Miss McRae, who left in February 1941, was succeeded by Miss Hermanson, who had just returned from Formosa, where she was superintendent of nurses at the Mackay Memorial Hospital. When she left last spring, in order to return to Formosa under the Chinese Relief Committee, the municipality was already preparing to take over the hospital.

During the years that Rocky Mountain House Hospital has been maintained by our Women's Missionary Society it has not only provided hospital service of a high standard for the community but has also been a centre of church work in the district.

Our Women's Missionary Society extends to the new management best wishes for the future work of the hospital.

Thou that hast given so much to me,
Give one thing more—a grateful heart!
Not thankful when it pleaseth me,
As if Thy blessing had spare days,
But such a heart whose pulse may be Thy praise.
—George Herbert.

The New Formosa

BY THE REV. JAMES DICKSON

A YEAR has now passed since the sudden peace which brought a new day to Formosa. The end of the war came with unexpected suddenness because the people had been told that the Allied forces were being led into a great trap and later the Japanese forces which were being kept in reserve would strike the final blow that would completely defeat the enemy and bring victory to Japan. It was therefore a surprise to learn that Japan's ability to wage war had been destroyed and her fleet and air force had been practically wiped out.

Great rejoicing followed the news of peace in Formosa. Lantern processions were held and there was a spontaneous outburst of joy all over the island. The Japanese officials were still in office, but the people were allowed a freedom they had not known before. Then the Chinese officials arrived to take over the island. Crowds lined the streets and cheered their arrival. Beautiful welcome arches were erected in every city and village and a great ovation was given them everywhere. The new Governor arrived by plane. At the airfield he spoke to the people over the radio, setting forth the ideals of the new administration. In the Taipeh city hall, before 3,000 people, the Governor General of Formosa formally presented his sword to the new Governor from China. A period of welcome meetings and feasts for the new officials took place in every community, as they arrived to take over the multitudinous offices held by Japanese officialdom.

Now, after one year, the enthusiasm has disappeared and, in many cases, disappointment has taken its place. Hard times have followed the war, with unemployment, inflation, and the cost of living beyond the reach of the wage-earner. Large sections of the large cities still lie in ruins from the bombing raids and the industrial plants are idle. However, the people have not lost their most valuable assets, faith and hope. Everywhere you hear people discussing, ''How to build the new Formosa''. The Christian leaders are often in the forefront of the plans and schemes, and again and again I heard it said, ''The only hope of the future lies with the Church.'' Even the man who is the head of the military garrison, who is a Christian, declared in an address when I was in Formosa, ''What we need above all is the spirit of Christ in all of our dealings with one another.''

One of the finest representatives of ''the new Formosa'' whom I met in the island was the leader of the new Taipeh Symphony Orchestra. I was amazed to find an 80-piece orchestra, well equipped with the instruments which our great symphony orchestras at home use, giving full time to practice six days a week. They are paid by the Governor, and all concerts are free! The City Hall is always crowded to the doors for every concert, and they give outdoor concerts in the new park two evenings a week, which are attended by crowds numbering from three to eight thousand people. For the first time the people of Formosa are hearing the world's great musical masterpieces—free. Also a chorus of eighty voices has been selected and trained, and they appear at these concerts as well. Mrs. Gauld, who laid the foundations of western music in Formosa, would have been pleased to hear that chorus and see so many of her former pupils on the platform.

Mr. Chhoa, the energetic young leader of the symphony as well as the chorus, said to me, ''Good music and religion go together. You cannot have good music without good character.'' I was invited to come and have a service of worship with the orchestra, at their morning rehearsal. A beautiful Japanese Buddhist Temple has been taken over for their daily practice hall.

While the Governor of Formosa is not a Christian, the next man under him is. From all that I learned of the Governor, and from my personal contacts with him, I came to respect him as an honest man who desires to give good government to Formosa. The first week in July he dismissed fifteen Government officials for graft and misuse of public funds. Their names were printed on the front page of the daily paper, with the amount of money they had squandered, etc. Everywhere the people were full of praise for the Governor because of this courageous action, and all seemed hopeful that he would continue the good work. The Mayor of Taipeh city, who is a Christian, followed suit, dismissing a number of corrupt officials. A group of citizens paid a thousand yen for a large ad. in the daily paper, thanking him in the name of the citizens of Taipeh for this service to the city. The hope of the future is in such honest and courageous men.

The new Formosa was evident in many religious mass meetings; when the churches were too small for the crowds, the town halls were used. In some cases, Christian Government officials as well as the missionary addressed these meetings. The new Formosa is apparent in a new freedom which the people have never known before, and a new opportunity for Christian service without limit. It is seen in a crowded hall, seating six hundred members of the Bunnan Tribe, who are hearing the Gospel for the first time; it is represented by a dozen neat little churches along the foot of the mountains near Hae-lian-Kang, which have been erected during the past few months; it is seen in an outdoor audience of a thousand members of the Tyal Tribe, sitting quietly on the grass in the moonlight, listening to the preaching of the Gospel.

The Christians are determined that the new Formosa shall be a Christian Formosa. When I was in the city of Tainan, early one morning a Formosan woman who was the mother of seven children called at the inn where I was staying. Three of her daughters were married to preachers, and several of the younger children were still in school. Her son had finished high school the year before. She was greatly worried about him because, as she expressed it, ''He had followed the way of the world'', in that he had decided to study medicine. She wiped the tears from her eyes as she said, ''We wanted all the children to go into Christian service.'' Such Christian devotion is the hope of the new Formosa.

The Church has been through very trying times, but the great majority of the workers have remained loyally on the job in spite of hardship and persecution. When inflation followed the war and the salaries of Christian workers became entirely inadequate to meet the rising costs of living, they did not desert their work for more profitable employment. The Christian leaders are determined that the new Formosa shall have Christian foundations.

Mackay Memorial Hospital Open Again

Miss Hermanson, now settled in the house our W.M.S. missionaries lived in in Taihoku, tells of work begun again at the hospital and at Happy Mount Leprosy Colony.

. . . I want the Board to know right away how glad I am to know that they are willing to repair and refurnish the ladies' house. You will be glad to know that Mr. Dickson and I felt confident that you would want to have the place in good condition as soon as possible, so as soon as we got the soldiers out we started to have the repairs done and I moved in yesterday. It is not quite finished, but I want to be nearer my work and I have a cook and an Amah who are trying to get things in order as soon as possible. I had ordered some furniture for the living-room and dining-room and a dresser for my bedroom and some kitchen utensils, so they are all set. I shall proceed with the furnishing of the rest of the house as soon as I can find the furniture. I am trying to have everything as simple as possible, as things are so expensive here. One has to hunt around the sidewalk shops and pick up what one can. You would laugh at my dishes; they are a bit of this and that, but I can manage until we get something else. . . .

I am glad that I can pay the Biblewoman. She will spend mornings in the hospital and visit in homes afternoons for the time being. When the hospital is in full use she will need to be here all day. Mr. Dickson will soon be home to let you know the conditions here. I do miss him very much as he was a tower of strength.

Now to the big piece of news! The doctors started to see patients to-day. They had a great deal of difficulty in getting their license as things take so long, but we felt that it was not wise to start work until we had all under control. There are two doctors seeing the patients and we have four of our old nurses helping. To-day we are just getting started, but some patients were seen. A short service was held at 8.30 in the morning in the waiting-room, so it seemed like old times. . . . It will take some time before we get into proper working order, with the shortage of everything. But we do feel that we have made a start now.

The people I have lived with have been wonderfully kind to me and did not want me to leave as they worry so these days when there are so many robberies. . . .

You will be glad to know that a Dr. Cabellero, of UNRRA, has promised to go out to the Leprosy Colony every two weeks while he is in Formosa. He did a great deal of work among the lepers in South America and is much interested. We were out there a week ago and he started an examination of all the patients. We have a resident nurse and other staff at the colony. The lepers need clothes or cloth to make clothes. . . .

. . . Formosa needs our prayers more than ever now as the people all feel so unsettled and discouraged. Food is so high and work (except coolie work) is so scarce. Many educated Formosan people are without work.

Taipeh, Formosa, China,
August 20, 1946.

(From earlier letters)

July 25th—Mr. Dickson had to pay innumerable visits to all sorts of Government departments before he could persuade them to get out of the Hospital, and they are still in the houses, but two are to be vacated to-day and I expect to move in in a day or so, when some repairs have been made. . . . The houses are in a bad condition. . . . The Formosans had given away our kitchen ranges to the Japanese for scrap iron some years ago. So at first I'll have to have my cooking done over a charcoal burner. . . . They left the water tanks, but of course until we get stoves the water cannot be heated that way. . . .

The Montgomerys (English Presbyterian missionaries of South

Formosa, who were living on Vancouver Island during the war years) arrived Sunday, very tired after two days and two nights on a small steamer so crowded that they had to sit in chairs on the deck all the way and did not get much sleep at night. It was wonderful to see them, and the Formosans are so glad to have them back. . . . It is good to know that they are here when Mr. Dickson goes. I really could not have accomplished much here by myself. . . .

You will be glad to know that the colony (Happy Mount Leprosy Colony) is all ready to have the patients brought back there. They are anxiously waiting to return. (Later Miss Hermanson tells of their going back on July 27th.) The Chinese War Relief Committee in Shanghai sent us a tin of Chaulmoogra oil for our lepers, so now they can be treated. All the medicines had been taken from the colony. We are having a resident nurse and a doctor is going out once a week to see the patients. . . . I am trying to get some of the Formosan Christians to help supply some quilts and sheets for some of the patients' beds as, of course, we have nothing.

. . . This is a most important time in the history of our Mission here and I hope that other missionaries can come *soon.* So many of the Formosans are so discouraged, with the high cost of living and all these years of fear, that they need to be encouraged to see the wonderful opportunities for evangelistic work that present themselves in Formosa these days. Mr. Dickson has had a joyous welcome wherever he has gone to preach; town halls have been made available for him when the crowds were too large for the ordinary places—all so different from when we were here before.

July 28th—The opportunities for evangelistic work here in Formosa are unprecedented and I hope the other missionaries will arrive soon. . . . We need people to train Biblewomen. Most of those we had when we left are married and it will mean starting at the beginning. . . . The Formosans *need us now.*

July 31st—Mr. Dickson and I are going to Tainan to-night to meet with the Rev. Mr. and Mrs. Montgomery about the different mission affairs. . . . We had another meeting of the Hospital Committee this afternoon. The decision was that part of the Out-patient department should be opened and a collection be made at once among the Formosans to buy some drugs; not many are available here now, but a few will help. . . .

Mr. Dickson is going to preach in English on Sunday morning at nine, before we go to the Colony, and I am trying to get some English hymns typed before train time.

Helping in the Cholera Epidemic in South Formosa

Early in July Miss Hermanson was asked by the UNRRA group to go to help interpret for their nurse and doctor when they went to Tainan to see what could be done about the cholera epidemic. Of her "very strenuous week" there, helping the UNRRA nurse and doctor, she wrote on July 15th.

— I had never seen cholera before, and I do not wish to see any more! It has increased terribly in the south because of the lack of proper quarantine at the ports from China and also because of the ignorance of the people. They have not had cholera in Formosa before and the ordinary people do not know what to do about it. They keep the patients at home until it is too late to do anything and, of course, during this time they use no precautions. Last week so many died each day that it was terrible. Last Wednesday there were nine new cases in Tainan city; eight died in their homes and one was admitted to the Isolation Hospital in a dying condition; but we were right there and insisted on his having an intravenous at once with proper nursing care, and he survived.

When we got to Tainan, after an all-day trip (they have no express trains now), we visited the so-called Isolation Hospital. . . . Sheets, etc., had been allocated to the south of the Island from UNRRA supplies, but had not been used! The patients were lying on large grass mats on the floor and their relatives were caring for them; and all their bedding, food, cooking utensils, etc., were right there on the floor with the patients. I do not think the place had ever been cleaned and the flies were swarming over everything. . . .

We had authority from UNRRA to get some of the supplies from the Municipal Hospital, which we did. We also interviewed the Mayor of the city and got eight Formosan nurses from their overstaffed hospital to help care for the cholera patients. At the Isolation place they had only three nurses and one doctor and in the Municipal Hospital they had thirteen in-patients and, of course, Out-patients departments and 42 nurses and 15 doctors! We found that the army was using part of the Isolation plant as a field hospital and when we went there we found that the men who were caring for the patients (all of whom appeared to be "up" patients) were sleeping on beds, so we went to the head of the army and asked for ten of those beds for the use of the Isolation Hospital. After a great deal of talking in Mandarin and Cantonese, they promised us that they would have ten beds moved at once. Dr. Hirshie and I just stood by and acted the "strong silent type", definitely foreigners who expected to get things! Then we scooted all about town and bought basins, pails and brushes for cleaning and started a cleaning campaign. I've never worked so hard! We cleaned one ward and with everyone's help we did manage to get the three sickest patients washed and to bed the first day. The first four nurses who came did not appear the second day as they were too tired, but we finally got them back, the idea being to have the same groups over each day and teach them properly, instead of going through the business of having a new set each day. The Mayor was to arrange transportation for the nurses and feed them, but it seemed he had to be reminded each day. Before I left we had the whole place cleaned, and had a regular man to clean each day and a washwoman to do the laundry.

The resident doctor was finally convinced that a prompt treatment with intravenous would bring the patients to, so we feel that UNRRA has now lived up to some of its objectives, they have rehabilitated one doctor! But only because Dr. Hirshie is a doer and has infinite patience. He can sit out almost anybody! Well, we finally had the place looking almost like a hospital, the sick patients in beds and in pyjamas, and sheets on the beds, vats to soak linen and utensils in, and a sort of Isolation technic set up.

I brought back a letter to the head of UNRRA and he asked me to meet with the head of CNRRA and the head of the Department of Health to discuss Dr. Hirshie's recommendations regarding quarantine and vaccination. We met Saturday morning and now the head of the Health Department is going down to Tainan himself and they got authority from the Governor to enforce any necessary rules to stop the epidemic, so here is hoping that it won't spread this far, although it now has spread over a considerable area. It seems that junks come in from China whenever they like and go into any little port and that is how the cholera got in; the same applies to the cases of plague Formosa has had.

Later—I was glad of the opportunity to help and to visit the south of the Island and we feel that we really accomplished a great deal. We were so busy that I had no time to visit the church people, but we attended the midweek prayer meeting and after it I had the Formosan nurse who was with me speak on the danger of cholera and the precautionary methods.

Plans are being made to establish a Christian University in Japan. It would be ''interdenominational, international, inter-racial, and inter-cultural. . . . It must not only represent the Christian forces of all Japan but those of the co-operating agencies in the United States, Canada, Britain, and other lands, while at the same time commanding the respect of all the other institutions with which such a university will have contact.''

Canadian Christian Youth Conference

SEVEN representatives of Presbyterian Young People's Societies from British Columbia, Manitoba, Ontario, and the Maritimes attended the Canadian Ecumenical Conference of Christian Youth Leaders over Labour Day week-end at McMaster University in Hamilton. Not only were we meeting together with young people of different denominations but it was the first time that a representative group of Presbyterian young people from across Canada had met together. Never before had some of us realized the value that some sort of national organization for our Young People's Societies would have in building and strengthening the youth groups of our Church.

Miss Helen Scott

For all of us it was a time when we came to understand more fully the significance of the Christian community in the world to-day. Dr. W. J. Gallagher, General Secretary of the Canadian Council of Churches, was there to tell us of its work and organization, and beyond that of the work of the World Council of Churches. The Rev. G. M. Hutchinson, General Secretary of the Student Christian Movement of Canada, arrived back from Europe in time to be with us on Sunday evening. His story of the Christian youth groups in Europe and their fearlessness in the face of oppression made us realize how little we had done both in sharing their task and carrying on with our own.

There were seventy of us at Hamilton—Baptist, Anglican, Lutheran, Evangelical, Presbyterian, United Church, Church of Christ (Disciples), Salvation Army, and representatives of the Y.M.C.A., the Y.W.C.A., and the Student Christian Movement. Next summer at Oslo in Norway fifteen hundred Christian young people from all over the world will gather together in conference. It is the hope of those of us who were in Hamilton that some of our Presbyterian young people may be privileged to have the experience of Hamilton magnified at this second World Conference of Christian Youth, which will have as its theme "Jesus Christ as Lord".

—*Helen N. Scott.*

How "Camp" Impressed Two Missionaries

Miss Bessie M. MacMurchy, Reg.N., of Jobat, writes of girls' camps in the West.

IN the background of my impressions of Camp is something that might be a spirit of covetousness, centred in a desire to have for millions of teen-age girls in India the opportunities and privileges that Canadian girls have in summer camps. As my heart responded to the exquisite beauty of freshwater lakes and little islands, to the abundance of green grass and shady trees, to the moonlight over water making a weird loveliness that can never be forgotten; as I compared the abundance of good things to eat with the food of the average girl in India and saw the way in which those girls were able to indulge their appetite for candy, pop corn, etc., I was more than ever impressed with the bounty to be found in this land of ours. I was touched by the desire to serve and lead girls to higher planes of living which was manifest in director and leaders. Observing the co-operation among those leaders, I was again reminded that Christian service never fails to be of benefit, and that general good can be the dominating aim of lives whose individual desires are consecrated to the welfare of a group. There is great need for such leadership not only in Canada, but also in India.

Outstanding among many was the impression that teen-age girls respond to the study of God's Word when it is presented in a way that touches their lives. In discussions on ''Laying Life Foundations'', ''How to Meet Temptation'', ''Why Pray?'', ''Is Faith in God Practical?'' the deepest desires of these girls for right living were manifest. When I heard a thirteen-year-old girl say, after an hour's discussion on ''Temptations of Youth'', ''I'm glad my mother and father do not drink,'' and heard a most attractive sixteen-year-old girl express thanks that in the dining-room of her home was a motto, ''Christ is the Head of this home'', I was very much aware of the privilege and responsibility that parents have in the rearing of their children. I was thankful that we have many Christian homes in our country, and I had a vision of the day when there may be many more such homes in India. Vesper services beside the water, church services led reverently by alert young chief campers, private and group prayer and worship, these made one sensitive in a new way to God's love and goodness. The closing ceremony at Christopher Lake Camp was something that stirred all who took part as they received inspiration from the director's closing message, listened to the chief camper give her message, and finally carried lighted candles back to their dormitories and cabins, moving slowly in single file and singing, ''Jesus Bids Us Shine''.

A storm at night can bring tumult to the hearts of girls ten and twelve years old, but the calmness and self-possession of the director as she made rounds helped a cabinful of small girls to settle down, so that they slept through the storm. A mouse running across a rafter was taken as part of camp life by most of the girls. Even such small details played a part in teaching them to overcome fear.

As I think of the end of Camp a picture comes to mind of a small boat carrying about 45 campers and leaders back to everyday life, but I'm sure life will never be quite as ordinary for any who were on that boat. While I listened to the singing of

Shoal Lake, beautiful Shoal Lake,
We love you.
We'll be thinking about you
When we leave you,
Camp-fires burning so bright,
Friends whose hearts are all right.
Shoal Lake, beautiful Shoal Lake,
We love you.

there was a longing that such periods as we had had of Christian fellowship and training might become possible for the girls of another country which I love—the country of the Bhils of Central India. I thought of groups of Bhil girls under a magnificent Indian night sky, such as even Shoal Lake cannot offer, sitting around a camp-fire singing a hymn that these Canadian girls had learned to sing and love,

''Yisu kay peachay my chulnay luga—I began to follow Jesus.''

I am grateful for the opportunity that has been mine of sharing in the life of camp with girls of our Church, and of interpreting in a small way the life and need of girls like themselves in India.

Miss Margaret Kennedy of the Bhil Field, India, assisted at camps in Ontario.

I HAVE just returned from three of our summer camps. Three opportunities have been mine to share in the morning stillness of a lakeside (shattered only by that rising bell that sent intrepid souls down for an early dip!); to share in the infectious good cheer and good-natured bustle of from 40 to 80 young people anxious to get to breakfast; to share in that tremendous uplift of spirit that comes from spontaneous community singing at all times of the day. When I arrived at Kintail Young People's camp in July, I still had vivid pictures in my mind of India with her brownness, heat and dust, so that the cool greenness of cedars etched in a background of sparkling blue waters was more breathtaking to me than to anyone.

Kintail Young People's, Glen Mohr Young People's and Glen Mohr Senior Girls' Camps, each has had its own individual charm for me, and yet certain qualities are common to all. First, there is the aliveness of these young Canadians, striking after the comparative lassitude of the East—physical, mental and, yes, spiritual aliveness. Swimming, baseball, volley ball, treasure hunts (oh, that wild dash up and down the cliffs of Kintail!) were all entered into with such zest and wholeheartedness, but by far the great majority of campers had no less enthusiasm when it came to study and discussion in the class periods. It was an inspiration to me to see how many in the camps knew what they believed, were able to express that belief and apply the outworkings of that faith in given situations at home and abroad. Those with less background of knowledge and experience must surely have been encouraged to step into the road and travel onwards in the Christian way of life. Very few of the young people, girls and leaders will be able to forget certain moments, when all heads were bent in worship and there came a consciousness of the presence of a living God, One who filled us with a desire to be up and doing, that the visions given in quiet moments might become realities in service to fellow men. Sunset time at Glen Mohr brought such moments, as we lifted our hearts in evening devotions in that outdoor chapel, made stately and beautiful by the tall, graceful poplars that enclose it. Did it seem incongruous that perhaps three-quarters of an hour later the same group of campers were dressed as bandits, Arabs, Siamese twins and the like, ready for an evening of fun? Not at all, for all sides of life were clean and worth while at Glen Mohr and Kintail camps.

Take us on the quest of Beauty, Poet Seer of Galilee,
Making all our dreams creative, through their fellowship with Thee.
Take us on the quest of Knowledge, clearest Thinker man has known!
Make our minds sincere and patient, satisfied with Truth alone.
Take us on the quest of Service, kingly Servant of man's needs!
Let us work with Thee for others, anywhere Thy purpose leads.
All along our quest's far pathways, Christ our Leader and our Guide.
Make us conscious of Thy presence, walking always at our side. Amen.

—*The Living Message.*

New Organization

Saskatchewan

Saskatoon Presbyterial—Young Women's Auxiliary, Parkview Church, Saskatoon. Pres., Mrs. I. Page; Treas., Miss Betty McNay, 1016 Ave. E. North; Sec., Miss Rita McKenzie, 313-29th St. West.

Camps for Girls

By Miss Margaret Webster

BETWEEN the second day of July and the twenty-ninth of August about five hundred teen-age girls attended the girls' camps held on our Presbyterian camp sites scattered across the Dominion. Most of those five hundred girls will return to their churches this autumn more eager and able to help in the work there. It is a privilege to have a share in this work with our girls.

Camp work for the Girls' Work Secretary this year included directing a two-weeks' girls' camp at Shoal Lake, Manitoba, a three-day visit at the girls' camp at Buena Vista, Saskatchewan, and directing the ten-day girls' camp at Christopher Lake, Saskatchewan. Looking back over that month at camp brings a host of happy memories.

At Shoal Lake there were thirty-seven girls. The site itself is so beautiful that it makes a splendid setting for a good camp. To reach the camping place, after a hundred mile train ride south-east of Winnipeg, the campers travel seven miles by boat, passing several Indian villages. Finally there come into view the camp lodge and cabins on a narrow peninsula surrounded by the glistening, island-dotted waters of Shoal Lake. Campers and leaders alike enjoyed standing in silence around the camp-fire after ''taps'' had been sung, looking out over the lake and watching the moon draw a path of silver as it rose behind islands that stood out in silhouette, hearing the persistent beat of the tom-toms from some ceremonial Indian camp-fire in the distance, and knowing the strength that comes from quiet communion with Him who created such a world of beauty.

Buena Vista is different. The cottage which is used to house the campers is high on a hillside overlooking narrow Last Mountain Lake. There were sixteen girls at camp there and it was worth while to share even for a few days with Miss Ruby Walker, Regional Worker for the province of Saskatchewan, and Miss Frieda Matthews, Field Secretary, at the camp there.

To one who had had the privilege of directing the first girls' camp at the new Christopher Lake camp site in 1945, it was amazing to see the transformation that had taken place in the short space of one year. The main lodge, which had had to be a make-shift affair in 1945, had been practically completed, with recreation room, dining-room and kitchen downstairs and dormitory upstairs; four staff cabins had been moved to look out over the lake; and a bulldozer had levelled off the land in front of the lodge and cabins. Forty-nine girls representative of many sections of our Church in Saskatoon and Prince Albert Presbyteries were present at the camp.

In thinking of camp programme, the outstanding point that comes to mind is the response of the girls to Bible study and missionary education. The Bible study was based on the booklet *Jesus and the Problems of Life*. It was worth while to discover the freedom with which the girls were able, in the friendly atmosphere of camp, to discuss the problems which they face in their everyday lives, and to know how anxious they were to study the life of Jesus and to see how, with His help, they might try to pattern their lives upon His.

To take charge of missionary education we were fortunate in having Miss Bessie MacMurchy, Reg.N., on furlough from the Bhil field in India. At each camp Miss MacMurchy conducted a special India group whose members, in Indian costumes, presented to the whole camp a picture of some of our work in India. Then, as a climax to the day, she brought to the girls at the conclusion of each evening's camp-fire some story of her work in India. Towards the end of the Shoal Lake and Christopher Lake camps we had an ''India day,'' in which the special event was an Indian dinner of rice and curry cooked by Miss MacMurchy. It was worth while to see how much teen-age girls can enjoy missionary education. Throughout the day one would often hear snatches of a Hindi song being sung by a camper whose interest in India had been deeply aroused. It is certain that those girls will carry with them throughout their whole lives an interest in India and the work of the Church there.

Other impressions—the spirit of reverence and joy that comes to the heart of every camper during the quiet of morning watch, vespers, or a church service held in the out-of-doors; the value of a longer camp period (at Shoal Lake where we had a two-week period there was no feeling of rush such as is often experienced at a shorter camp); the success of the Manitoba experiment in having separate camps for boys and girls rather than a mixed camp; the excellent response of girls when given responsibility; the contribution being made by those who give of their time in camp leadership; the inadvisability of having ten- and eleven-year-olds in camp with teen-age girls; the need for early camp promotion to ensure a good representation of our girls at camp.

Most of all, there is the renewed assurance of the value of such camp work to our girls and to our Church. It is worth while for these girls to have the opportunity of living together in a Christian atmosphere, of enjoying consecutive Bible study, and of having personal contact with one who has served in the missionary work of the Church. Camp can be the means of bringing our young people to Christ and into the service of His Church.

Ontario Camp Council 1946

FOR those of you who are not quite sure about it Camp Council is a camp for representatives of C.G.I.T. groups throughout a province.

This year there were sixty-two girls at the Ontario Camp Council, ten of whom were Presbyterians. As I look back over the two weeks at camp and try to evaluate in some way my experience there, several aspects stand out particularly.

First of all, the well chosen staff—two high school teachers, one a vocational guidance expert and the other a specialist in Physical Education; a Japanese girl working with the United Church in The Church of All Nations in Toronto, who imparted to the girls something of her own love of music, a former Canadian Girls in Training leader, now married, who led discussions on the important questions teen-agers ask about such things as getting along with their families, and boy and girl relationships. My part was to lead a ''World Friendship'' discussion group. Those of us who have led discussion groups with this theme have discovered that it is a very effective and interesting method of missionary education. Each leader was responsible for a group of ten or twelve girls and led them in an hour's Bible study every day.

My particular group called themselves ''The Tribus Quibusers''. (I don't think they knew what it meant, either.) They represented groups from London, Stratford, Guelph, Owen Sound, Niagara Falls, and Toronto. They had a good time together and I had a good time with them, especially during our time of Bible study when we tried to discover for ourselves the answers which Jesus Christ has for their particular problems.

Then there was the morning of elections, when Doris James from Hamilton, a Chinese girl and one of our Tribus Quibusers, was elected Vice-President of Ontario Canadian Girls in Training Groups for the coming year.

And after I had left them all I came away realizing once more the tremendous influence that our church camps have in moulding the lives of our children and young people, and the unique opportunity given to those of us who lead them, discovering and rediscovering with them something of the Way, the Truth and the Life which comes to us through a knowledge of Jesus Christ.

—*Helen N. Scott.*

Dr. J. Leighton Stuart, nominated ambassador to China by President Truman, is a Presbyterian minister who has served in that country for the past 41 years as missionary, professor of theology, and college president.

—I.C.P.I.S., Geneva.

On Lake Lemoine

Miss Muriel Judd, deaconess at Val d'Or for over a year, tells of her camp for the Val d'Or girls.

CAMP—ten days that stretch out into the dim future seemingly without end, and then vanish into memory in a flash. Camp cannot be measured in terms of time, but rather by its song and laughter, by the friendships made and the knowledge gained, and by the truths that reach down to the springs of a girl's spirit.

We went into camp on a bright August morning, twenty-four of us. There were nineteen girls, the cook, two ''chore boys'', and two leaders. It is a beautiful spot, high up on the shore of Lake Lemoine, about nine miles from Val d'Or. The Boy Scout Councils of the neighbouring towns started work on the camp site this spring, and now there are four tent-cabins, a spacious dining hall and ''cookery''; three of the tent-cabins are fitted up with bunks. Even the road into camp is new; it runs from the camp through the bush for two miles until it meets another road that eventually joins the highway. No fear of being overwhelmed with visitors there!

Our time was spent in Bible Study, for which we used the July-August Presbyterian Sabbath School lessons, nature study, handcraft, swimming, singing, varied evening programmes, and informal fun. The first four days went by quite smoothly, and then we had two invaders. The first had four feet and an appetite, and, although I already knew that he was somewhere in the neighbourhood, there was no doubt that he was very near when one of the boys came running to me, his eyes like saucers, crying, ''The bear has stolen the ham!'' Sure enough, he had helped himself to the lovely ham that was to have been our dinner on Sunday and Monday from our ''refrigerator'', which was a large kettle and a crock placed in the nearby spring. Then, to add insult to injury, Mr. Bear came back and took three pounds of precious butter and a pound of beef fat! We believe in being kind to animals, but we balked at the idea of a bear sitting down to a meal of ham *and* butter, so we had a large hole dug in the ground and covered it with logs, and that was our refrigerator from then on—and Bruin went elsewhere for his dinner after that.

The second invasion was by ''cats and dogs'', figuratively speaking. For a night and a day it rained—and I think I know now what it must be like in the tropics when the rains come! Of course, the tents leaked, and everything was damp except the spirits of the campers. We moved the girls' mattresses into the dining-hall, and there they slept for the remaining five nights of camp, as the nights were very cold then. The girls thought it was great fun, spreading their mattresses on the floor each night and rolling them up against the walls each morning.

And so we went on happily to the end of camp, each day bringing its own peculiar experiences—breathtaking sunsets across the lake; an exciting Treasure Hunt; a fox's prints in the sand; bowls full of wild raspberries picked in a few minutes; International Night; a young woman stumbling along the shore to our camp after four hours of wandering when her boat engine had stopped; hearty and harmonious singing; delicious and satisfying meals with a Ukrainian touch; campfires and the first star of the evening. We had a group of wonderful campers, and a grand time altogether.

Here I should like to pay tribute to my helper, Miss Vera Lambert. She is a teacher in Val d'Or Protestant school, and has been my ''right-hand man'' on more than this occasion, for she helped with camp last year and with Vacation Bible School this year. A teacher in the United Church Sunday School and a ''Brownie'' leader, she was a great help to me throughout the whole camp programme; in fact, I couldn't have managed without her.

It is a great responsibility for two young women to have charge of nineteen girls between the ages of nine and fourteen for ten days in such an isolated spot, but we were wonderfully taken care of. The load of the responsibility was not a heavy one for us, for it was borne by One who was truly watching over us at all times.

The Presbyterian Church Calendar 1947

The Presbyterian Church Calendar 1947 will be an attractive size, 13½ inches x 9 inches, when hanging and folding into a flat book 6¾ inches x 9 inches for easy mailing. It will contain beautiful full colour and black and white pictures, a verse of Scripture for each day, information and pictures about the Church's work in Canada and overseas, and a message from the Moderator.

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The Presbyterian Church Calendar,
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Literature Secretaries of the Women's Missionary Society may include their purchases of Calendars in their total of literature purchases of the year.

Prayer

ALMIGHTY God, our Heavenly Father, we bow in reverence and humility before Thee. We adore Thee, infinite, eternal, and unchangeable One for Thy wisdom, power, holiness, justice, goodness, and truth. With our whole hearts we praise Thee that Thou hast made us for Thyself; that Thou didst send Thine only Son to redeem us and reconcile us to Thee; and that Thou hast given us the Holy Spirit to mould us to Thy likeness.

We confess that we have not lived as those should who call Thee Father. We have failed to reflect Thee in our acts and dispositions, and Thy Name has not been hallowed in us. We have taken up our cross to follow Christ, but we have not borne it as those who have proved that His yoke is easy and His burden is light. We have not brought forth the fruit of the Spirit, but have grieved Him and despised His counsels. Forgive and restore us, we humbly beseech Thee, and grant that henceforth we may be living epistles, witnessing daily to Thy grace and truth.

Bless the Church universal. In this day of confusion and strife may she set her face steadfastly in hope and faith and love to proclaim the Gospel to the whole world. Be with her missionaries. Defend, instruct, inspire, and empower them, and grant them a rich harvest from their sowing. Give to us as members of the Women's Missionary Society a true conception of our responsibility, a fervent love to our Lord, and a new eagerness to know and do His will.

We pray for our country. Defend and prosper our gracious King. Give wisdom, courage, and strength to his advisers in all parts of the Empire. In our distress we cried unto Thee and Thou didst graciously hear us, raising up a great company of men and women of valour and self-forgetting devotion through whom Thou didst work a great deliverance for us. Hear us now as we pray for deliverance from evils within —from greed, selfishness, intemperance, ignorance, and sloth. Quicken our national conscience. Forbid that any who name the Name of Christ should through prejudice or lack of thought be found fighting against the truth. Give Thy Church a message of clear guidance. May each of her messengers say, ''The word God putteth in my mouth, that shall I speak.'' And may Thy holy, wise, just, and merciful will be done in all the world which Thou didst so love as to give Thine only begotten Son for its salvation. We ask all in His Name. Amen.

The World Day of Prayer 1946

From the report written by Mrs. Cherry for the Women's Inter-Church Council of Canada.

ON the World Day of Prayer this year—the first Friday of Lent, as always—groups of earnest women and girls, of every race and colour, and in greater numbers than ever before, knelt . . . in humble supplication to their Heavenly Father for "The Things That Make For Peace", and in heartfelt thanksgiving for the coming of peace after the long years of war.

. . . It is good to know that in Canada more groups than ever before met in observance of the World Day of Prayer, and more money than ever before was contributed. . . . The total amount received this year . . . was $17,203.39, which is an increase of $4,570.36 over the offerings last year. . . . More women participated; more meetings were arranged; more Prayer Sheets were used; 2,026 letters were received, 169 more than in 1945. . . . Since 1928 a total of $141,000 has been received in offerings on the World Day of Prayer in Canada.

Precious indeed are the messages in many of these letters. . . . From a Home for old ladies, for instance, came a cheque for $21.10, and the following letter written by the Superintendent: "All who were able to crawl got down to our meeting—a goodly number. In faithfully following the beautiful outline of service, we had a blessed time. A collection had not been proposed . . . but so many came asking that we might have an opportunity to place our little gifts that we passed the plate, to the joy of all. And for days thereafter little contributions kept coming to my room. The joy of our old ladies in having some little part in your grand work was very heartening to us all." From the girls of Mount Allison student organization, with a cheque for $6.35—"When the World Day of Prayer services were being held everywhere, the University girls at Mount Allison took part in the service prepared. It was a beautiful service, and one which I know we will all remember as one of our loveliest experiences at Mount Allison." From Fort Frances:— "We had an excellent attendance. Through the courtesy of our local station, C.K.F.B., the service was broadcast, reaching all outlying districts very clearly." From Winnipeg—"The business girls and young women met at 7.30. Six denominations took part. There were 80 present, and the offering was $15. Central meeting for C.G.I.T., teen-age girls, and Girl Guides was held at 4.30, with an attendance of 100, and a collection of $10.16." From Montreal—"We had services in 39 places, 20 in the city, 19 in outlying districts." From Preston—"I do think the interest in this service increases from year to year, and more people are brought to feel the need for such a dedication.'' . . .

. . . Some of the grants are new this year; for instance, the one for Reconstruction in Europe, which is for Bibles and Christian literature. . . . To quote from Dr. J. Hutchison Cockburn (of the Reconstruction Committee of the World Council of Churches, Geneva): ''Will you please express to the Inter-Board Committee of the Women's Missionary Societies of the Canadian Churches our deep appreciation of the gift of $1,000 for books and Bibles for pastors who have lost everything. We are, at the moment, trying to attend to the needs of these men, and the gift has just come at the right time.''

. . . In acknowledging the $750 grant to help provide Bibles for Japan, the Secretary of the American Bible Society writes: ''You will be glad to know that to date we have sent to the Japan Bible Society 100,000 English Testaments; 350,000 Japanese Testaments; 150,000 Japanese Gospels, and word has come that the larger portion of these have been received. Photographic negatives of the Japanese Bible have been sent us from Japan and we are now making plans for printing.'' To Dr. Helen Kim of Ewha College, Korea, . . . $250 has been allocated for Christian literature. No printing has been done in Korea for almost five years, but the Christian Literature Society's buildings stand intact and relatively undamaged, and work is starting anew with joy and thanksgiving. Another new grant is the $200 for Union Theological College, Chengtu. . . . More than half the students (are) women who are training to be leaders of Religious Education in schools, pastors and pastors' helpers, rural workers, etc. The Dean of Women writes: ''. . . The students not only work in city churches but go out individually and in groups to visit in homes and hold meetings where crowds are gathered. To have a good supply of tracts, booklets and pictures would be of great value in this work.'' . . . Also new this year is the $500 allocated for the *Introduction to the New Testament* for French Protestants, and the $200 for the publication of a second edition of the Cree Hymn Book, written by Missionary-Archdeacon Faries.

. . . Dr. Donaldson, Principal of the Henry Martyn College, Aligarh, India, to which $200 was allocated for Christian Literature for Moslems, writes: ''. . . We need men who can prepare Christian literature for high caste Hindus and Moslems. The greatest work is to train and educate Moslems to write the Christian literature for themselves, and the future of the Henry Martyn School lies in training the Indians to write the literature, inspire them to do the work. . . .''

. . . From the Women's Christian Medical College, Ludhiana, India: ''I know how thankful both staff and students at Ludhiana will be, for a recent letter speaks of the demand for Christian literature, especially since the soldiers have returned home. Many of them learned to read in the army and are anxious for literature to read to, or teach their wives and children to read. Ludhiana is right in the Sikh country, and they are hungry for good reading matter.'' And from Vellore: ''You can imagine what a relief it is to have some money specially earmarked for evangelistic work and devotional literature. . . . Your grant this year is being placed at the disposal of the Religious Work Committee which will make appropriations for the purchase of devotional literature for the Medical Students' Library and the Nurses' Library. Another appropriation is used to enable us to buy Gospel Portions in five different languages, which are distributed in the Hospital to those patients who show a real interest in Christian teachings. When the Hospital ambulance goes out three days each week to visit outlying villages, a number of these Gospel Portions are taken along and left where they may do most good.'' . . .

. . . With eager and thankful hearts, women over all the world are even now looking forward to, and planning for, the next great day of intercession. The next World Day of Prayer will be February 21st, 1947, and the theme, ''Make Level in the Desert a Highway for our God''. This theme has been chosen, and the service written, by a young Indian woman, Miss Isabel Caleb, now on the staff of Ewing Christian College in Allahabad. . . .

ALLOCATIONS — 1946

China:	Christian Literature Society, Shanghai	$ 500.00
	Women's and Children's Literature, Canadian Mission Press, Chengtu	600.00
	Christian Farmer, Chungking	400.00
	Women's College, West China Union University, Chengtu	300.00
	Union Theological College, Chengtu	200.00
Korea:	Dr. Helen Kim, Ewha College, Seoul	250.00
Japan:	Bibles for Japan	750.00
India:	National Christian Council, for Christian Literature, Nagpur	600.00
	Mass Movement and Literacy Campaign, Nagpur	550.00
	Christian Home Teaching for Women, Nagpur	300.00
	Vellore Christian Medical College, for Christian Literature	700.00
	Ludhiana Medical College	200.00
	Henry Martyn College, Aligarh, Christian Literature for Moslems	200.00
	Wilfred Smith, Lahore, Christian Literature for Moslems	150.00
Africa:	Christian Literature, Miss Wrong, London	700.00
	Christian Literature, Missao de Dondi, Angola	300.00
Latin America:	Christian Literature through Committee on Co-operation in Latin America	200.00
	Redencion, Bolivia	100.00
International Missionary Council, London, Christian Literature for Moslems		200.00
Orphaned Missions		1,500.00

Reconstruction of European Churches: For Bibles and Christian Literature, sent to Geneva through the Canadian Council of Churches	1,000.00
Jews: Christian Literature, Dr. Hoffmann, New York	700.00
Christian Literature Committee for Women and Children, New York, (distributes magazines, books, tracts, pictures, etc., in Latin America, China, India, Egypt, Mexico, Africa)	700.00
Committee on World Literacy and Christian Literature, New York	400.00
Christian Medical Council for Overseas Work, New York	150.00
Economic and Missionary Research: Dr. Merle Davis, New York	200.00
Canadian School of Missions, Toronto	500.00
International Leper Missions, Toronto	200.00
British and Foreign Bible Society, Canadian Branch	900.00
Upper Canada Tract Society	400.00
Religious Education Council of Canada	200.00
Christian Literature, Canada: *Evangelical Truth,* Toronto	200.00
The Christian Herald, Winnipeg	100.00
Ranok, Winnipeg	100.00
Ta'rogata, Toronto	50.00
L'Aurore, Montreal	200.00
Canadian Viesti	25.00
Introduction to New Testament in French, Montreal	500.00
Cree Hymn Books, by Archdeacon Faries of York Factory	200.00
	$15,425.00

—*Bessie MacMurchy, Treasurer.*

The Rev. Z. K. Zia and Christian Literature for China

WHEN Miss Margaret Kennedy was in Calcutta on her way home to Canada, Miss Elizabeth H. S. Murray, of the London Missionary Society in Shanghai, gave her a copy of the 1944 report of the Christian Literature Society of China, with which she was serving in Chengtu part-time from April 1942 to October 1945—and the following information about the Rev. Z. K. Zia, who is supported by The Presbyterian Church in Canada for work with the Christian Literature Society, and their work.

— In the spring of 1942 Mr. Zia left Shanghai to join the war-time headquarters of the Christian Literature Society of China at Chengtu, Szechuan. Travelling by train from Kinhwa, he lost all his luggage, and saw several of his companions killed or wounded when the Japanese bombed the train. He arrived in Chengtu in August 1942.

Towards the end of 1942 the Canadian Mission Press (United Church of Canada Literature Society), Christian Literature Society of China, and Association Press (Y.M.C.A. Literature Dept.) formed a united organization—the United Christian Publishers—and later were joined by the Religious Tract Society. This union conserved the very limited personnel and staff of the Societies concerned, prevented overlapping of effort at a time when publication was very much restricted by high costs, and saved tremendously the cost of distribution for the individual societies.

The Christian Literature Society restarted publication of its Woman's Magazine and its children's magazine (*Happy Childhood*). The Canadian Mission Press continued publication of *Christian Hope,* a family magazine for the Christian community. The Religious Tract Society published a devotional and religious magazine, edited by Mr. Zia, whose part-time services were loaned to the Religious Tract Society by the Christian Literature Society for this work.

The United Christian Publishers as a united effort published a quarterly for the more highly educated Church leaders and pastors called *Christian Omnibook,* and later a Christian Weekly. Mr. Zia had considerable responsibility for the Omnibook, as well as for translation work, and helped with the general administration for the Christian Literature Society. . . . War-time costs were high and paper costly but poor in quality, of local manufacture.

Church and Hospital at Kienshui

From a letter from Mrs. Gehman

— We four—Dr. Helen and Miss Catherine Mackenzie, Miss Irene Watkins and I—are the only foreigners in town and will be for the next three or four months. (Mr. Coonradt has had malaria and has been granted furlough.) We haven't thought of being isolated as we are one with our Chinese co-workers, who are most friendly and always ready to help us over problems that arise. We have no radio and Shanghai papers arrive two months old, so we really appreciate letters from friends at home.

It is good to be back at work after a short but delightful vacation in Kunming. It was lovely to see the mountains in the rainy season clothed in the fresh green grass of springtime, Easter lilies in bloom on the hillsides, cotton trees in bloom and the rice fields terracing the mountains in their brightest green. However, I don't think anything will persuade me to leave Kienshui for another year as the two-day journey is very tiring.

Until recently the fields were needing rain very badly and the people were burning incense before all the wells and before the god in the bridge shrines. In one of the main archways, the Buddhist priests posted a warning of a famine and a terrible plague to come. The people are kaotowing, knocking their heads on the ground many times and praying loud and long to their man-made gods of mercy and wealth.

Sometimes at night the priests lead the people in the most weird ceremony, dancing in circles, waving and whirling streamers to the beating of drums and clanging of irons. Very often we see a worshipper kneeling in prayer before bowls of food and burning incense beside a rice paddy, on the side of the street, anywhere in fact. Sometimes paper money is burned to send the spirit of a dead one to heaven. The food is eaten later. Food presented to the many gods in the many temples is, I believe, eaten by the priests. Fierce-looking gods are pasted on doors at the time of the Chinese New Year to keep away evil spirits. Thus do the people of Kienshui seek after their Maker. How good to be here to make known to this people their Maker, Redeemer and Friend. Unless it is a rainy day our church is filled with the curious, those who seek, and those who come to worship. Pray that we may build a church after His name in this place.

Our hospital is winning the confidence of the people and more and more sick are coming for operations, malaria and trachoma treatment, etc. The sad part is so many are coming too late, or rather we came too late to help them. So far we are only admitting surgical cases, as we haven't an adequate nursing staff or enough bedding to do more.

We've just had a visit from Dr. Clark, who is most helpful in solving problems which arise, and we were loath to see him depart for Kochui and Kunming. He is flying to Shanghai early in September to meet his wife and, we hope, the Ransoms, who we hope will join us in Kienshui in the not too distant future. (Since this letter was written Mr. and Mrs. Ransom had to change their plans, as their sailing was postponed.—Editor.)

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Two weeks before, on July 15th, Mrs. Gehman wrote: Our clinic income is better than we thought it would be and will, we hope, enable us to have some of the things we need sooner than we had expected. We are hoping by the end of the month to save enough to bring down another car-load of Red Cross goods from Kunming, including some much needed bedding, an operating table, etc. It takes almost a million Chinese dollars to bring a car down here. We've had three car-loads so far. We have an X-ray now, but as part of it has been sent to Nanking for repair, it will likely be three months before it is functioning. We still have to build our major operating theatre, service room and store room and X-ray room, and furnish our wards. It will take a long time, and a longer time if we have to earn all the money for these things in the clinic. It is useless to think of having anything sent from America or Australia as duty and transportation charges are so high people can't afford to accept gifts when they arrive in Kunming. We have ten beds almost made now. It seems like a small beginning, but a comforter for one bed costs $25 gold and cotton is very expensive. One wealthy patient to-day insisted on giving considerably more than her fee, so we are starting an expansion fund for the hospital.

We will soon be missing Paul and Mrs. Wu who go on a six-months' vacation to Kongmoon. They've been seven years in Yunnan, and have been looking forward to this vacation ever since I arrived. Our choir will miss them sadly.

Kienshui, Yunnan, China.

At Camp Near Jhansi

AFTER Christmas Miss Simpson, instead of returning to the Ranipur district to work in other villages, joined Mr. MacKay's group, which included some workers from the Jhansi mission hospital. They were moving to a new place, thirty-one miles from Jhansi, fifteen miles beyond their earlier camp. Of the new camp and their work Miss Simpson writes:

— Mr. MacKay drove us out . . . the trailer loaded with luggage and the car with people. (At the last he found there was so much luggage that he would have to make two trips.) . . . The first thing to do was to find a good camping place in the shade and near a well; we had to go on past the village until we found a grove of trees.

We arrived at noon, and after we had our lunch Mr. MacKay went back to Jhansi for another load. Two or three of the boys had come by lorry or bicycle, but, as we had only trunks and bedding with us, we had to wait for Mr. MacKay to come back—the equipment had been stored at the other camping place. Just as it was getting dark he came, bringing the large tent. The Indian cook, who came with him, at once made a fire-place and began preparing food for us. The boys put up the large tent and all the women of the party got settled in that. By the time the last load came and enough tents were up for that night it was about eleven o'clock.

We got up early the next morning and soon the whole camp was ready, with ten tents. The Indian doctor and a Biblewoman had come from the hospital, and I had brought our Ayah, who was going to cook for the Indian women, and the little boy we had left when the other orphan children had been put in the girls' hostel.

It had been the hospital's policy to have workers coming out to camp look for a suitable place in the village for a dispensary. I had looked after patients right at the camp, but I thought it would be better to follow their policy this time, as we were so far from the village. In the evening Dr. Abraham and I went to the village, where there was a Government dispensary, and called on the doctor to see if he had any objection to our having a dispensary in the village. He was very friendly and welcomed us and told us if he could help us in any way he would be glad to do so. Saturday morning we went in again, with the Biblewoman, visited a few homes, and scouted around for a place to open a dispensary. The men had been told of a new building that we could rent, but it would not be ready for five days—when I saw it I did not think it would be ready for as many weeks. Finally a merchant offered us a small store, rent free. As it was right in the centre of the *bazar,* we were not sure how many women we would get, but we accepted the man's very kind offer and on Monday moved in, the landlord giving us a chair and a table.

Four of the five 9th class girls who live in the girls' hostel and attend the Government High School in Jhansi City. All passed.

Only one or two women came, and quite a number of men, but a number of the bad boys of the village gave us no little trouble and caused quite a commotion in front of the dispensary. As the men had told us they had met with a great deal of opposition in this village, we were not surprised, but we felt we had to carry on. The next morning another merchant told our Biblewoman that he had a larger place if we would like to go there, not in the centre of the *bazar* but in a good place. When we went to see it, a relative thought we might rent it for three rupees a month. The landlord, when he came, was very glad to rent it to us—he had known the hospital very well—but we would have to pay five rupees. When I said that was rather high, he said, "All right, Miss Sahib, you can have it rent free,"—and for as long as I liked. The next morning we moved in, and we did quite well there. The first week some of the boys who made a disturbance at the first place tried to stop people coming to us, threatening them and telling them all kinds of stories about us. The day after we heard this we had more patients than ever, and about a week later some of these boys came to us for treatment and their attitude was changed completely.

I will not say that we had any converts from this place, but the people came, and they listened and were very friendly in every way. We were invited to a number of the homes and had opportunities of giving the Word.

In the mornings we did the dispensary work and in the evenings visited other villages. Not being very near them, we had to leave early in the afternoon to visit a village and have one or two meetings; we did not care to be walking through the jungle much after dark, and in the winter-time it is dark before seven. Altogether we had meetings in five villages. We women stayed at the camp until the end of the camping season (the end of February), but the men took several longer trips, going away for several days at a time, and thus reaching quite a number of villages at a distance.

When we came in from camp, we began the Bible classes for the women again—three who took the short course last year wanted further Bible study and a new one came in. Mrs. Muchan, Mr. Moti Lal and I are taking the classes, for only two hours a day, as the women have their families to look after. Five men from the Bhil Field came to our Bible School this year, four of them married men. The wife of one of the new men could not read at all, and another could read only a little, not enough to keep up with the others in the Bible classes. These two have been given lessons in reading, and both are getting along quite well.

. . . I have been trying to work among the parents of our day pupils, visiting the Christian homes as well as the non-Christian ones. . . . I am glad to have this contact with so many non-Christian homes and the opportunity of giving the Gospel message in them. I find the children in some homes have been talking to their parents about the story of Jesus. Many of the parents are ready to listen, but in a few homes I do not feel I am welcome; they try to make every excuse—they are busy getting the food ready or something else.

A number of other homes, too, have been opened to us in the railway lines, quite close to us. There is no lack of opportunity right at our door.

. . . I am hoping we will be able to get a car before long, so that I can go to different villages where we have workers and have regular dispensaries at least once a week . . . In the meantime there is plenty to do, especially now that Dr. Thurrot is going home. I may have to go to Babina, as I am to be in charge when she goes. . . .

Missionary Education Conference

Notes from some of the addresses.

"INDIA at the Threshold" was the theme of the sixth Inter-Church Missionary Education Conference, held at McMaster University, Hamilton, June 17th to 21st. From addresses, discussion, and informal talks delegates would gain a clearer understanding of conditions in India to-day, of the life and work of the Church, of problems and opportunities of the future, and the help needed from our western Churches.

At the morning sessions Mr. M. A. Thangaraj, M.A., of Erode, Madras, Vincent Massey Scholar at the University of Toronto, spoke of India's history, present-day conditions and future possibilities, and his hopes for his country and the Christian Church there. India is proud of her past. Indian civilization goes back about 8,500 years, he said; excavations have revealed evidence of an advanced civilization three or four thousand years before Christ, but no evidence of extremes of poverty and wealth among the aboriginal people. When the Aryans came to India nearly 3,500 years ago they did not have a caste system; it was begun in order to keep their race pure—all people living in the land before they came were outside (hence outcastes), there being no place for them in Hindu society. Originally there were four castes, all equal—Brahmins, warriors, traders, and unskilled labourers; but as time passed, the Brahmin gained power and became the leading caste; thus began the present caste system. The system is slowly breaking down—indeed, has largely broken down in towns and cities and in many schools and public institutions. Many other customs that belong to the past have gone, too, or are gradually going.

In earlier days village communities were so ordered as to be almost self-sufficient. Now there is great poverty, with no industries and from 75 to 80 per cent. of the people living on the land, which has been cut up among families and cannot produce all that is needed. One-third of the wealth of the country is in the hands of five per cent. of the population; of 400,000,000 about 20,000,000 are well to do, and 240,000,000 cannot get the bare necessities of life. Plans have been formed for improving agriculture—men are being sent to the West to study how to make the land more productive—and for developing industries, so that they can meet their own needs and increase their trade with other countries.

The greatest contribution India can make to the world will be in the realm of the spirit. The Indian people—Hindus, Moslems, and

Christians alike—know the value of missions, although their work is not yet valued as it should be. When India is self-governing, the speaker said, Christian missions will have a real chance. Even if there is obstruction to the work of the Church for a time, there need be no fear for the future. An Indian Government could not afford to dispense with any such service to the country. Missionaries will have a great opportunity to train Indian Christian leaders who can carry on the work of the Church.

Dr. Constance Jackson (Anglican) of Kangra in the Punjab, Miss Vera Boyd, Reg.N. (United Church) of Central India, and Miss Evelyn Hawn, Reg.N. (Baptist) of South India took part in a discussion of Christian medical work. In a general survey of medical work in India Dr. Jackson reported that there were just over 1,000 mission hospitals (including sanatoriums and leper homes), which meant one mission hospital for about 400,000 people; that there was one hospital bed for each 25,000, one doctor for 9,000 people (Christian and non-Christian), one nurse for nearly 60,000. To give India one nurse for every 1,000 people, 800,000 more are needed. Many of the women doctors and nurses in mission hospitals are trained at Ludhiana, and Vellore will be able to train more; but, Dr. Jackson asked, what are two training schools when the need is so great? Mission hospitals are laying great emphasis on preventive work; almost all have ante-natal and child welfare clinics, and these have reduced abnormal midwifery cases from 75 per cent. to 35 per cent. Referring to her own work with a mobile dispensary, she spoke of the value of going out to the people in their own districts, having roadside clinics, visiting in the homes, talking with groups, teaching the people how to look after themselves. Thus they care for a great many more than could be cared for in the hospital, to which they bring urgent cases. There is no end to the work one can do for those that come to the van, she said. During a festival the workers get a marvellous chance to teach the Gospel, and people are anxious to get their books. There is a great Christian work to be done. For that, however, there is immediate need for many more doctors, nurses, and midwives—and India wants the very best. Christ, she reminded her hearers, depends on men and women for carrying on His work on earth.

Nurses, too, are ''at the threshold'' in India, Miss Boyd said. The independence of India will mean great problems and great difficulties in nursing—but also great opportunities for the Indian nurse. Ninety per cent. of the nurses in India are Christians, and it is they who must lead. In Central India a valiant struggle has been waged to raise their standards, but with Delhi planning to train two grades of nurses, those having High School entrance and those with matriculation standing, she feared that their lower grade Christian nurses would have severe competition from non-Christian educated girls. Yet more and more hospitals through India are going to demand Christian girls. The question is: Can Christian nurses go out to non-Christian hospitals and *lead?* It is necessary, she said, to learn ''to co-operate generously, to compromise cautiously, and with tact and courtesy meet the need''. In their area, Miss Hawn said, they hoped to get better educated girls to come to the hospitals to train. To get the number of nurses India needs, however, better salaries must be paid and better living quarters provided—and the people must be made to realize the dignity and worth of the work.

In the absence, because of illness, of the Rev. C. L. Wood of our Bhil Mission, who was to have spoken of what the Church is doing among India's primitive peoples, three women missionaries told something of such work. Dr. Jackson told of the Anglican work among criminal tribes in the Punjab, where the young people are being educated and prepared for a useful life—before long the need for this special work will cease. Miss Kennedy and Miss Boyd spoke of work among the Bhils, and some of its results they have seen—in the Church built up, the Bhil pastors, teachers, doctors, and nurses, among them ''some outstanding examples of second generation Christians who are ready to make their impression on India''. The Baptists, too, have to do with primitive people, Dr. McLaurin added. In the Eastern Ghats there are about 200,000 hill people, the Savaras, whose religion, like the Bhils', is animism. The work is expanding rapidly, their language is being reduced to writing and the New Testament translated into it. (These people are represented in the Orissa Legislature by a Baptist missionary, Miss Munro of Fort William.)

''Work among Muslims,'' said the Rev. Wilfred Smith, missionary of the four Churches, ''is as exhilarating and rewarding as any other.'' At present one is impressed not by the difficulty but by the opportunity. Muslim India is more than ever ''at the threshold''—and the present is an opportune moment. All are intensely conscious of being Muslim, a distinctive people in India. They are determined to build a modern Muslim society. In this they will welcome help and guidance—and this is an opportunity for the missionary. There is great need for medical work, ''if done in the spirit of service''. The Christian contribution is also needed in education. A few years ago an Islamic College for Girls was opened, with courses leading to the degree of B.A.; half the staff were Christians. More such schools will be opened. Muslims feel a greater affinity for Christians than for Hindus or Sikhs; consequently, there is nothing to be alarmed about, Mr. Smith said, in the situation between Christian and Muslim India. Our greatest contribution is to give the greatest thing we have—the Gospel. The people are willing to listen. It is the task of the missionary to present the truth so that it will win them, and to live and preach our faith that others will be eager to share it—if they know about it.

Other speakers were: the Rev. R. M. Bennett, on education in India; Miss Edna Down, on Literacy in India; Dr. R. G. Agnew, on the situation in China; Dr. J. H. Arnup, on the Church in Europe; Professor Watson Kirkconnell, on ''European Refugees and Immigration''; Dr. G. Dorey and the Rev. H. E. Young, on work among Canadian Indians.

In the afternoon Work Shop Miss Orton, Miss Miller and Miss Jefferson, of New York, showed how maps, pictures, the radio, phonograph records, and drama could be used effectively in the missionary education of all age-groups.

The service of worship each morning was led by the Rev. M. A. J. Waters, and in the evening Dr. W. A. Cameron, Secretary of our General Board of Missions, who was chairman of the Conference, led in family worship. In the last period on Friday there was a communion service, conducted by Dr. Cameron.

$936,764

had been given to the

PRESBYTERIAN ADVANCE FOR CHRIST and PEACE THANKOFFERING

by 31 August, 1946.

That is, 46% of the church had given 47% of the objective

— Did you give?

— Has your congregation held a canvass?

— Has your Presbytery reached its allocation?

LITERATURE PAGE

Miss Louise A. Reith

WE hope that by the time this issue of *The Glad Tidings* is in print the 1946-47 study for Auxiliaries, TOWARDS A CHRISTIAN INDIA, will be ready. If you have not ordered a copy of the study for your Auxiliary be sure to do so; for a summary of its contents see the Literature page in the September *Glad Tidings.*

This year there are many supplementary books which will assist in making the meetings more interesting. These are listed in the Book List on the inside of the back cover and will be reviewed from time to time on this page.

At the beginning of the study on India and throughout it you will find it helpful to have a map. The Wall Map of India (.35) and the Friendship Map of India (.35) are particularly useful to Auxiliaries, while children's groups enjoy putting together the Picture Map of India (.60) and leaders will find both the Friendship Map and the Picture Map helpful in gaining and holding the interest of the younger groups.

The supplementary book which will prove most helpful for the opening meetings of the India study is THIS IS INDIA by Arthur T. Mosher, a pictorial book similar to THIS IS AFRICA, which many found helpful with the Africa study.

In THIS IS INDIA there are many interesting pictures depicting Indian life in both the country and the city which will be of interest to groups of all ages. But the pictures are only a part of the contents, for within its pages is much valuable information about India. It tells of the land of India and the people who live there and their religious beliefs; of the coming of Christianity to India and the work being done by Indian pastors to meet the needs of the congregations; of the village life in India and of the ''economic results of becoming a Christian''; of life in the cities of India and of the culture and training the colleges and universities are bringing to modern India. In conclusion the book outlines for us the steps by which India is becoming a nation and ''The Christian Task'' in this changing India.

Be sure to have a copy of THIS IS INDIA on your Auxiliary Book Shelf that all members may have the opportunity of both seeing and reading it.

THIS IS INDIA by Arthur T. Mosher	$ .35

AUXILIARY PAGE

Mrs. W. A. McLennan

IN the July-August issue of *The Glad Tidings* Miss Pelton speaks to the members of the Evening Department as follows: ''You are called upon to give a vigorous leadership and from now on your stewardship of time, talents and money should be of a mature character. . . . It is yours to walk side by side with the senior members . . . easing the load where it has become too heavy for them and sharing equally with them where your capacities approximate theirs.''

It is to this matter of ''sharing equally'' that every Evening Auxiliary member should give some thought. It is a simple question of mathematics. The only figures available are those of the Young Women's Auxiliaries that have now come into the Evening Department. What do we find? Ranging over the provinces and from each selecting one church having a Senior Auxiliary and an Evening Auxiliary that was until this year a Young Women's group, we find weekly average givings per member (according to Auxiliary reports in 1945 Annual Report) are as follows:

Senior Auxiliary 20c.; 16c.; 23c.; 41c.; 15c.; 29c.
Y.W. Auxiliary 11c.; 7c.; 8c.; 28c; 10c.; 26c.

The capacities of the members of the two Auxiliaries, in each case, should under ordinary circumstances be about the same. This discrepancy in weekly averages may inspire some Auxiliary member to figure out and then ponder on the reason as applied to her own Auxiliary. When the comparisons range from averages which are nearly equal to those where the Senior average is three times that of the Evening Department figure, it would seem to point to the fact that all Evening Auxiliaries are not facing up to their responsibilities and ''sharing equally''. Who will dare say that the personnel of the Evening Department—business and professional women and some younger married women—have less money than the members of Senior Auxiliaries? Why then the difference in our stewardship of that income? Is it all left to ''chance'', to the stray change in our purses when the meeting night comes along? If the meeting falls just after pay day, the ''chances'' may be better. However, the amount in a weekly pay envelope is fast diminishing by a Thursday meeting, while a monthly pay is fast diminishing by the third or fourth Thursday in the month. The truth is that when we care enough about a thing we plan ahead; we do not leave it to chance.

We belong to missionary Auxiliaries because we are interested in the work which Christ commissioned us to do, but just interest will not build hospitals, train nurses, erect churches and pay evangelists. We must have practical interest which speaks in terms of an amount set aside every week, fifty-two weeks in the year, something which is not left to chance. However your offering finds its way into the treasury, by the week or by the month, be sure you personally have given an adequate weekly account of yourself.

—*A Member of the Evening Department.*

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

"HOW much do we know about India?" This is a question that the members of all our Young Women's Auxiliaries should ask themselves. If that question were put to us and we were asked to write down all we know about India, we might be very much surprised to find just how little we actually did know; and even then could we be reasonably sure that the answers we gave were correct?

Your programme committees will no doubt be meeting to discuss the fall and winter activities; therefore, it is a real source of satisfaction for us to suggest to you the new study, *Towards a Christian India.* This study will enable you to enlarge your knowledge of India, "Land of Infinite Possibilities", to learn of the religions of the people, of the coming of Christianity to India and the establishment of our Missions there, to realize what has been done by Missions in educational and medical work and what must be done in training Indian leadership for the Church in India, and will help you to understand the great challenge that India, as it stands "on the threshold" of a new day, presents to the Christian Church. In all, there are eight very interesting and timely topics about our work in a country that we are reading about every day in the daily papers.

In preparing this study, Miss Louise Reith, Literature Secretary, has suggested two or three methods that may be followed in order that it may be presented to your groups in the way most interesting to your members. We should like to see our Young Women's groups try either the second or third method, as we have found that the greater number of members taking part in any programme the greater their enthusiasm.

For each meeting Miss Reith has prepared a service of worship, all eight based on the "Lord's Prayer". In the foreword she says, "Its words are very familiar to you, so familiar that very often we repeat them quickly and glibly at our meetings. Do we always think of what the petitions mean? We hope that these services may help us to realize the significance of the words and to really pray them while we draw closer to the Father to whom we pray.''

Can you think of any type of meeting that could possibly be more informative, helpful or interesting than this study especially prepared for you? We do hope you will all enjoy *Towards a Christian India.* Send your requests to Miss Scott or Miss Reith, Room 800, 100 Adelaide St. W., Toronto 1, Ontario.

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

IS your group an enthusiastic missionary group? ''Oh yes,'' some of you will say; ''we always use the prescribed study and have a re-affiliation service each year.'' That is splendid, and greatly to be commended, but it doesn't necessarily mean that the group is really enthused over missions. Some will say that it is impossible to create a vital interest in missions in our younger groups. They will argue that the very young members are not capable of understanding the vastness of missionary thought and work.

We suggest that it is with these younger people we may plant the seed which will really bring forth good fruit. Here we have minds, just fresh from the fairy story age, searching for something real and exciting to take the place of childish stories. Here we have hearts looking for new heroes and heroines to fill the places of their childhood friends. Why not give to them our missionary heroes? Why not tell them the fascinating stories of the courageous, faithful and fearless men and women who have given their lives to carry the Gospel to the far corners of the world?

By all means use the mission study prepared and suggested by this department, *but* don't stop there! There is hardly a meeting at which there is not some time, perhaps only a few minutes, that could be used to stimulate our young people's interest in the work. You might take one missionary whose work particularly appeals to you. Read all you can find about him—or her—and tell the story in the most interesting way you know, when an occasion to do so presents itself. Or you might study, not just read, but study your *Glad Tidings* for news of our present-day missionaries. If you use this method, why not start a snapshot album, and devote a page to each of your selected missionaries? Encourage the girls to bring any pictures they may find from their mothers' or friends' copies of the *Tidings* and occasionally from their

Sunday School papers or *The Presbyterian Record*, and before pasting the pictures in your book, have a little talk about what your missionary is doing, and about the country in which she is working. Make your girls feel that they are working with our missionaries in one great enterprise. Try to make them feel that these people are their friends, friends who are counting on their help and their prayers.

We realize, of course, that these suggestions will mean greater familiarity with our work, and may mean extra study for the leader, but leading a group is not an easy task, and the leader who gives so willingly of her time will certainly not shirk this extra work. Then, too, will we have the answer to the problem of having something *new* to give to our groups.

Missionary work, though nearly two thousand years old, is ever new, and to-day as it unfolds in many troubled far-off lands, it provides the most interesting and exciting news that could ever be desired by a young earnest heart.

CHILDREN'S DEPARTMENT

Mrs. W. N. Ferguson, *Secretary*

A LITTLE girl is trudging along with baby brother on her back. He is a chubby little fellow and every now and then she must hitch him up from his slumping position and tie her cloth more securely about him and herself to keep him from falling off.

She is late for the mission school because the baby had to be fed before she could leave for school. Certainly she couldn't waste a whole afternoon at the foolishness of books unless she took care of the baby at the same time. And so she slips into her seat, a crude bench, sitting just on the edge so that she doesn't overbalance the uneven seat with her additional weight in the form of a baby brother.

He sleeps and in the heat her back becomes wet with perspiration and prickles like a lot of fine itchy needles. But she tries hard to make letters on her slate like those the teacher has put on the board. Oh dear, her wet little hand will not move freely and instead of being even the strokes become jerky and uneven. It is such hard work for a little girl to learn "schooling" in Africa!

Now they are doing sums aloud. That is much better and she is ready for her turn. She is so quick at sums that the boys cast envious glances in her direction, even if she is just a girl. But before the teacher quite gets to her, baby brother awakes and squirms. A little jiggling fails to put him off to slumberland again. He frets and then whimpers, and finally sets up such a wail that his sister, covered with confusion and shame and with an awful ache of disappointment in her heart, has to leave school.

Yes, boys and girls, this is Africa for many little black sisters who want an education. Won't you pray for them that their parents will come to know Jesus? Then they will want their little girls to have ''schooling'' like the boys, and they will not make them mind a baby while they are trying to study.

PROVINCIAL NEWS

ALBERTA

Mrs. A. A. MacGregor, 9824 103rd St.,
Edmonton, Press Secretary

CALGARY Presbyterial — The Elizabeth Rae Auxiliary held their midsummer meeting at the home of Mrs. C. Beairsto. It took the form of a garden party, supper being served by the executive. There were about forty young women present, and a very enjoyable evening was spent.

The annual Vacation School, for children from four to fourteen years of age, was held in Grace Presbyterian Church, Calgary, this year, St. Stephen's Anglican Church and Wesley United Church joining with us in a very successful school. These schools seem to be gaining more support from the parents each summer, and the children look forward to them.

Edmonton Presbyterial — The Dixonville Presbyterian Church was filled on July 21st when the Brownvale congregation joined with the Dixonville congregation in praise and worship. Mr. Iddins conducted the service and gave a special message to the children. The thoughts of all were turned to our overseas mission work when Mrs. R. S. Stevens read a letter from an Indian evangelist who is being supported by the Brownvale Sunday School. In his sermon Dr. Stevens spoke on ''Preaching a God-given Message''. After the service the Dixonville Ladies' Aid served lunch.

Red Deer Presbyterial — A very friendly gathering took place in Knox Church, Carstairs, when the Auxiliary had its special meeting for the Home Helpers. This has become an annual event. Following a ''pot luck'' supper, Mrs. H. Robinson outlined the work of our Presbyterian Women's Missionary Society, referring specially to the Home Helpers Department and their splendid contribution to missionary work. Then there was a Bible Quiz, into which all entered with keen interest.

BRITISH COLUMBIA

Mrs. W. Barlow, 149 W. 5th St.,
North Vancouver, Press Secretary

WESTMINSTER Presbyterial — A special meeting was held on August 20th in Central Presbyterian Church Hall to hear Miss Edith Magee speak on missionary work in India. Miss Sybil D. White was in the chair and the devotions were taken by the Rev. J. B. Skene. Miss Magee presented a very encouraging picture of the life of the Jhansi church, pointing out that there is a great missionary future for that field. In the question period that followed her talk many were interested in hearing of the Helen Macdonald School, of which Miss Magee is principal. The Rev. John McTurk pronounced the benediction. An informal hour after the meeting enabled those present to meet Miss Magee.

ONTARIO

Mrs. J. R. Hill, 250 Cooper Street, Ottawa, Press Secretary

BARRIE—An important milestone in the history of Orillia Auxiliary was marked in July, when, rejoicing, the members gathered to look back 60 years, and review the many accomplishments, together with sacred associations and memories of the past six decades. Mrs. L. A. Prittie led in devotions and welcomed the many guests. Greetings from the Council were conveyed by Mrs. J. G. Inkster. The formation and growth of the Auxiliary formed the historical background for a colourful pageant, ''Gems of Memory'', written by Mrs. Norman Post and presented by Mrs. J. A. McNabb and Miss C. Beaton. In 1886 a branch of the Woman's Foreign Missionary Society was formed, and Mrs. R. H. Grant was president for 27 years, with Mrs. W. Harvey as her faithful secretary. Other branches were organized later, and in 1914 with amalgamation the Women's Missionary Society Auxiliary came into being, with Mrs. Alexander McLean as the first president. Those taking part in the pageant were chosen from the four branches of the Society, presented as Spirits of Progress, Memory, Prayer, Service, Childhood, Girlhood, Future and Light. Mrs. M. H. Braden conducted the memorial service. A special feature was the candle-lighting service, with Miss M. Ralston and Mrs. Prittie representing the Senior Auxiliary, Mrs. A. Badger, ''The Farther Lights'', Carol Holcomb ''The Good Companions'', and Mary MacTaggart, the Mission Band. Many Life Membership certificates and In Memoriams were presented. The programme closed with the hymn ''Take my Life and let it be''. The Rev. J. A. MacInnis pronounced the benediction.

Chatham—''Teach us to pray'' was the theme of the Home Helpers meeting of St. James' Auxiliary, Thamesville. Taking part in the programme were Mrs. H. Hetherington, Mrs. Donald McKenzie, Mrs. C. Regis, Mrs. Ernest Bedford, Mrs. Edward Watts, Mrs. E. Martin, Mrs. Harry Stewart, Mrs. George Pavey, Mrs. John Norton and Miss Norma Hetherington. The offering amounted to twenty dollars. On display were blocks made by the members for the novelty quilt to be sent in the bale. The Home Helpers presented their first Life Membership certificate. A fine report of the Provincial meeting was given at St. Andrew's, Windsor, by Mrs. W. Tuckey and at First Church by Mrs. Fulton. Mrs. Wynne Bunning, Cedar Springs, was guest speaker at a Home Helpers meeting in Valetta, and Mrs. Irshay of Detroit Neighbourhood House, at sectional meetings in Thamesville, Chatham and Windsor, where she emphasized work among underprivileged young women who might be won for Christ if workers would say like Peter ''Nevertheless at Thy Word, I will . . . ''.

Glengarry—A song service, greetings from former friends, a history of the Auxiliary, a memorial service for departed members, and an address on ''Women and Missions'' by Mrs. A. D. Stewart, Presbyterial President, featured the 60th anniversary of the Auxiliary, which was observed in historic St. James Church, Gravel Hill, the same church in which it was organized on December 28th, 1886, as an Auxiliary of the Woman's Foreign Missionary Society. The Rev. M. N. McDonald presided at the service, and Mrs. McDonald conducted the memorial service.

Guelph—Guests were present from Acton, Rockwood, Eden Mills, Ebenezer, Campbellville, Milton, Boston, Duff's and Guelph at the impressive service when Nassagaweya Auxiliary celebrated its 50th anniversary. Mrs. Wilfred Kennedy presided and welcomed the visitors. Devotions were led by Miss Jean MacPhail, Campbellville, Mrs. Pickersgill, Ebenezer, and Mrs. Cockburn, Duff's. The special speaker was the Rev. Forbes Thomson of Acton, who brought a message from the life of St. Paul. The Rev. Charles Henderson, a former member of the church, brought greetings from the church in Prince Edward Island, and the Rev. J. C. McNeill pronounced the benediction.

London — ''Only their abounding faith enabled them to carry on,'' said Mrs. W. C. Wheaton to the members of Dorchester Auxiliary on the occasion of their 60th anniversary. The speaker visualized the organization meeting so many years ago, but pointed out that greater problems faced the members today, as she stressed the missionary work yet to be done and the situation in the war-torn countries of the world. At the luncheon which preceded the programme, the Mission Band sang, and greetings were extended by Mrs. P. Hale of the Anglican Woman's Auxiliary, Mrs. W. J. Taylor of the United Church, Mrs. S. Grosvenor, London, Rev. G. Young and Rev. J. Bailie. Mrs. Bruce Patterson outlined the history of the church, Mrs. Roy Cornell spoke on behalf of the Women's Missionary Society, to which Mrs. Roy McNeill responded. The memorial service was conducted by Mrs. J. R. Waldie and flowers were placed in memory of former members by Dorothy Marr. Mrs. William McNiven gave the closing message.

Paris—''Soldiers of Christ, Arise'' was the theme of the summer conference held in Knox Church, Norwich; all Auxiliaries were represented. The Rev. G. Deane Johnston of Brantford recently discharged from the Armed Forces, and the Rev. A. J. Calder of Norwich spoke briefly. Mrs. R. C. Campbell, Woodstock, conducted a spirited ''Up, Auxiliaries'' period, when the various members gave instructive suggestions for increasing our work. A hearty welcome was extended to Mrs. Hugh MacMillan, Formosa, and Miss Mabel Booth, deaconess at Galt. The former spoke on the conditions in Japan and China, stressing our task in the world and the need of workers. Miss Booth told of her work as deaconess in Saskatchewan and our task in the West. Owing to the illness of the Presbyterial President, Mrs. John Kelman, Mrs. Deane Johnston presided at both sessions.

SASKATCHEWAN

Mrs. J. A. Watson, Box 1056,
Weyburn, Press Secretary

PRINCE Albert Presbyterial — Miss Frieda Matthews of Toronto, Field Secretary of our Women's Missionary Society, was the honoured guest at a most enthusiastic and inspiring Sectional Meeting of the Presbyterial, which was held at the Christopher Lake Camp recently.

Mrs. James Williamson of Prince Albert presided and welcomed delegates and friends from the districts of Ship-

Continued on page 396

TREASURER'S STATEMENT

July and August, 1946

RECEIPTS:

Birtle Indian School, Government Grant	$5,137.08
Cecilia Jeffrey Indian School, Government Grant	6,693.75
Income Tax Deduction	926.94
British Columbia Regional Meeting, Mt. Lehman, Bradner, Murrayville, ''Miss Bessie MacMurchy's Work—India''	12.00
British Columbia Girls' and Young Women's Rally, ''Miss Bessie MacMurchy's Work—India''	17.38
A Friend, ''Miss Bessie MacMurchy's Work—India''	5.00
Saskatoon Girls' Rally, ''Miss Bessie MacMurchy's Work—India''	5.42
A Friend, ''Miss Bessie MacMurchy's Work—India''	10.00
Thornbury, ''Miss Bessie MacMurchy's Work—India''	5.00
Evening Department, ''St. Margaret's Girls' Centre''	10.26
Knox Church, Toronto, Sabbath School ''Mrs. Dickson and Mrs. MacKay's Work in British Guiana''	62.50
Life Membership Pins	1.42
Money returned from China (lost in mail)	2,645.56
A Friend	1,000.00
Scarboro Junction Auxiliary ''In Memoriam Certificate''	100.00
Refund on Insurance	22.56
Refund from Chinese Work in Montreal	61.35
Miss E. Henderson, ''Happy Childhood Magazine''	25.00
Chinese Vacation School, Toronto	4.00

PROVINCIAL GIVINGS

British Columbia	600.00
Manitoba	820.50
Manitoba Supplies	148.50
Alberta	97.00
Saskatchewan	334.85
Saskatchewan Supplies	67.50
Ontario	12,200.00
Ontario Supplies	800.00
	$31,813.57

DISBURSEMENTS

Hospitals:	
Weirdale	20.00
Chinese in Canada	1,885.10
Indian Schools:	
Birtle	316.64
Birtle Government Grant	2,403.99
Cecilia Jeffrey	324.98
Cecilia Jeffrey Government Grant	3,732.95
Saskatoon Residence	150.00
Supplies	1,778.81
India:	
Bhil Field	840.20
Jhansi Field	347.25
British Guiana	307.83
China	250.00
Publications	2,472.39
Deaconesses	3,401.74
Organization	1,303.85
Children's Centres, Montreal and Vancouver	1,234.68
Missionaries' Travelling Expenses	529.90
St. Margaret's Girls' Centre	754.64
Ukrainian Hymn Books	191.52
Grants	37.50
Rehabilitation Committee	200.00
Administration	1,680.78
Exchange	100.02
Income Tax	928.09
Repairs to Holiday House	1,520.12
Council Meeting	2,303.35
Bursaries to British Guiana	77.68
Plan for Hospital Care	.75
	$29,094.76

RESERVE FUNDS:

RECEIPTS:

Legacy Fund—	
Interest	$ 25.72
Payment on Toronto House	50.00
Estate of Clara Jane Steele, Regina	116.96
Sale of Rocky Mountain House Hospital	25,000.00
Overseas Fund—	
Interest	97.50
Pension Fund—	
Interest	298.10
Special Fund—	
Interest	17.50
Sustaining Fund—	
Interest	162.50
Peace Thanksgiving Fund—	
Interest	78.00
Ontario	2,969.60
Quebec	123.80
Manitoba	52.40
Saskatchewan	17.00
Alberta	35.00
British Columbia	133.64
Individual	10.00
	$29,187.72

DISBURSEMENTS:

Sustaining Fund—	
Christopher Lake Camp Loan	$2,000.00
Special Fund—	
Christopher Lake Camp	500.00
Overseas Fund—	
Formosa	2,000.00
	$4,500.00

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

Provincial News continued from page 394

man, Weirdale and Prince Albert. Following luncheon, the delegates inspected the camp site and buildings, and many expressed their desire to attend the adult camp at some future time to enjoy the privilege it afforded for Christian fellowship. The theme for the meeting was ''Pray—Give—Go'', and representatives from Prince Albert, Shipman and Weirdale took part in its presentation. In her address, Miss Matthews thanked all for their efforts in making the camps for adults and for boys and girls such a great success, and particularly Mrs. Williamson for her untiring efforts as Presbyterial President. With its trained leaders and instructors, this camp, which is only in its second year, is proving to be a centre for Christian training for young and old in this Presbyterial.

FOR LANTERN SLIDES APPLY TO:

Alberta.—Mrs. A. C. McArthur, 1337 14th Ave. W., Calgary.
British Columbia.—Mrs. A. Barry, 530 E. 8th Ave., Vancouver.
Manitoba.—Mrs. D. Duncan, 830 6th St., Brandon, Man.
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For Children's Groups

FIG TREE VILLAGE. By Grace McGavran (for Primary)	.65
SHERA OF THE PUNJAB. By Irene Mason Harper (for Juniors)	.65

(Each packet contains programme suggestions and services of worship. See Children's Page)

Other books on India

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THIS IS INDIA. By Arthur T. Mosher	.35
OUR COUNTRY IS INDIA. By young Indian writers	.70
SALUTE TO INDIA. By J. Z. Hodge	.70
BEHIND MUD WALLS. By C. V. and W. H. Wiser	.85
FUN AND FESTIVAL FROM INDIA. By Rose Wright	.30
MY MOTHER. By Ruth Buchanan	.25
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FRIENDSHIP MAP OF INDIA	.35
PICTURE MAP OF INDIA	.60

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Moses Lee 59

Vol. XXII NOVEMBER 1946 No. 11

THE GLAD TIDINGS

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of the
Presbyterian Church in Canada
Toronto 1

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The Glad Tidings

Vol. XXII TORONTO, NOVEMBER 1946 No. 11

Editorial

The Treasurer asks that any money given for the Peace Thanksgiving Fund and not yet sent in should be forwarded to her without delay,—Mrs. D. Strachan, 100 Adelaide St. West, Toronto 1, Ontario.

While the Council was in session, Mrs. Pae received word that Miss Edith M. Magee, who had been awaiting passage to India, was sailing from Vancouver on October 2nd, to return to her work at the Helen Macdonald School, Jhansi.

Miss Marion H. Williamson of Amkhut, India, returned to Canada on furlough late in September and is at her home in Wingham, Ontario.

After two weeks in Canada following his return from Formosa, the Rev. James Dickson left at the end of the first week in October for British Guiana, where he expected to remain for about a month.

Our subscribers will already know of the Council's decision to raise the yearly subscription rate for *The Glad Tidings*, in view of the very considerable increase in the cost of publication. The new rates are: 50 cents a year, if the magazine is sent with others in a parcel; 60 cents a year, if mailed individually. We are sorry that this information could not be given earlier, but it was for the Council to decide how the higher costs were to be met. All Presbyterial *Glad Tidings* Secretaries were at once advised of the change, so that they could inform Auxiliaries without delay. We are confident that subscribers will readily co-operate with secretaries, so that subscriptions for 1947 will not be delayed.

A hundred years ago this month, on November 30th, 1846, the Rev. John Geddie sailed from Halifax for the New Hebrides, the first Presbyterian missionary to be sent from Canada to a foreign field and the first missionary to go out to work under a Canadian Board. At their October meeting the Synod of the Maritimes fittingly observed this centenary. We are indebted to Dr. McNab for his article, ''Centenary of a Missionary Statesman''.

The Council Meeting

"ADVANCE" in the life and work of our Women's Missionary Society as of the whole Church—this was the keynote of most of what was said and done at the annual Council meeting, held in Rogers Memorial Church, Toronto, September 30th to October 4th. Mrs. J. G. Inkster was in the chair at all sessions. Representing the Provincial Societies on the Council were the following: *British Columbia*—Miss Sybil D. White, Mrs. E. G. Mader, Vancouver; Mrs. T. E. Roulston, Cranbrook; Mrs. W. Barlow, North Vancouver; *Alberta*—Mrs. A. B. McGorman, Penhold; Mrs. A. Barroll, Calgary; Mrs. K. Murray, Edmonton; Mrs. E. L. Garvin, Lethbridge; *Saskatchewan*—Mrs. W. Kelly, Moose Jaw; Mrs. J. Sherrick, Weyburn; Mrs. F. Glazier, Tisdale; Miss J. E. Walls, Saskatoon; *Manitoba*—Mrs. H. H. Dunwoody, St. James; Mrs. W. S. Nairn, Fort William; Mrs. D. W. Yuill, Melita; Mrs. W. S. Smith, Winnipeg; *Quebec*—Mrs. W. E. Baker, Westmount; Mrs. R. D. Smith, Montreal; Miss M. A. Rowat, St. Lambert; Mrs. A. J. Smyth, Inverness; *Ontario*—Mrs. H. C. McKellar, Hamilton; Mrs. A. B. Macdonald, Ailsa Craig; Mrs. W. E. Stauth, Windsor; Mrs. D. McLaren, Highgate; Mrs. W. C. Wheaton, Port Stanley; Mrs. J. Kelman, Brantford; Mrs. N. Beisel, Drayton; Mrs. A. Hamilton, Atwood; Mrs. J. McPhee, Kirkland Lake; Mrs. M. W. Heslip, Prescott; Mrs. W. Fitzsimons, Cardinal; Mrs. P. Ranson, Mrs. N. W. G. Baker, Toronto. Overseas missionaries, deaconesses and other workers were also present, as well as other members of branches in or near Toronto.

The Rev. James M. Milroy of Rogers Memorial Church conducted the morning services of worship, taking as his theme "Advancing for Christ"—advancing in the life of the individual, in the life of the home, in the life of the Church, and in the Church in the world.

On Monday evening there was a dinner for the delegates, at which the special guests were, Dr. Wm. Barclay, Chairman, Advance for Christ and Peace Thank-offering Committee, the Rev. K. H. and Mrs. Ting, the Rev. James Dickson, the Rev. J. M. and Mrs. Milroy, the Rev. A. E. and Mrs. Toombs, Rev. W. F. and Mrs. Butcher, the Rev. R. M. and Mrs. Ransom, the Rev. E. A. and Mrs. Thomson, Mrs. W. A. Cameron, Mrs. Hugh MacMillan, Mrs. John McNab, Mrs. Allan Reoch.

The Tuesday evening programme, arranged by members of Evening Auxiliaries in Toronto, took the form of a special "broadcast" from station W.M.S., featuring ''Fellowship of Menu-Makers'' and a W.M.S. Round-up of news from Europe, India, Formosa, China, British Guiana, and Western Canada, and a dramatic presentation, ''Along an Indian Road''; the announcer, Miss Louise Reith. Dr. Effie Winchester led in the closing service of worship.

On Friday afternoon Mrs. A. R. McMurrich conducted a Service of Remembrance. Of those who had died during the year whose life and work our Society would remember with thankfulness special mention was made of Mrs. W. G. Hanna, a former member of the Council Executive and Secretary for Orientals in Canada, and the Rev. K. H. Yeung, who was closely associated with the Society in the Chinese work in Vancouver and Toronto and two of whose daughters had been on the Society's staff.

Dr. J. W. MacNamara presided for the election of officers and conducted the installation service. While it meant a sacrifice of time to be a member of the Executive, Dr. MacNamara said, it was a great privilege so to serve the Church, as well as a great opportunity to carry out the policies of the Council; in so doing, members were acting for the whole Society and, through it, for the whole Church.

The Council was very much indebted to Mr. Milroy and the Session of Rogers Memorial Church for their courtesy in granting the use of the church for the meeting. Those who attended the meeting were grateful, too, to the Rogers Church women for serving luncheon each day.

Missionary and Deaconess Training School

MANY members of the Council, Mrs. Ralston said, had come in contact with the work of their graduates in different places, and so had seen for themselves the results of the training the students received at the Training School. Their purpose at the School was to train young women for any church work they were needed for. Yet sometimes students were asked to do work for which they had not been prepared—especially was this the case during the war; in such cases, they did their best to meet the need. More could be done, she felt, in training young women for children's work. Reminding the members that the Training School Board was responsible for the training of the students but other Boards of the Church placed the workers, Mrs. Ralston said she would like to see the Boards concerned—the one responsible for training the students and those that placed them—meet together more often to plan for extension of the work of the Church.

This year there were twenty-two students, representing almost every province, and seven were expected to graduate in the spring. As the Knox College professors could not give their usual lectures at the School because of additional work at Knox, other arrangements had been made for this year.

Mrs. Ralston thanked the Council for all the help the Women's Missionary Society had given the School, and asked the members to continue to interest suitable young women in their congregations in full-time service of the Church.

A Growing Church

"OUR Church to-day is faced with one of the most challenging tasks in its history'', declared the Rev. James Dickson, addressing the large audience at the Wednesday evening meeting. For thirteen years a missionary in Formosa, until in 1941 missionaries had to leave the Far East because of the war, Mr. Dickson, who in the meantime has been serving in British Guiana, spoke of conditions in Formosa and of the Formosan Church and its needs, as he had seen them during the two months' visit from which he had just returned.

113 newly baptized aborigines at Karenko on east coast of Formosa in front of their church

The people of Formosa had been impoverished by the war, Mr. Dickson said. A great deal of property was destroyed in bombing raids, industries were stopped, and the inflation of the currency added greatly to the hardships and poverty of the people. At the end of the war when people who had fled to the mountains came back to ruined homes suffering from malaria, there was a shortage of drugs and, because of the tremendous inflation, money was almost worthless.—Mr. Dickson had taken with him as many medical and nutritional supplies as he could.

Restrictions imposed by the Japanese had made it very difficult for the Church. In spite of the many difficulties, the persecution of many church leaders and the great hardships of the people, the Church had carried on and had kept some of its institutions operating throughout the war. Ministers who could not be supported by their congregations did other work during the week—many churches could no longer be self-supporting. He was pleased, Mr. Dickson said, to find that men who had begun their theological training after the missionaries left had graduated and were now carrying on as pastors. But the Formosans need our help and sympathy as never before.

Pastor of Karenko Church and his wife

The first missionary to return, he was cordially received by Christians and non-Christians alike. In their enthusiastic welcome church people gave expression to their loyalty and their gratitude to the "Mother Church" that was still interested in their welfare and ready to help them; and everywhere he went, people who were outside the Church came out to meetings to hear the message of the missionary. Government officials gave him a "very impressive" reception, and, in some cases, they put cars at his disposal to visit the churches.

Most inspiring was his visit to the villages on the east coast and high up in the mountains, where there has been a remarkable movement among the aborigines, formerly known as headhunters, as the result of the efforts of two of their own people—a Biblewoman who had studied at the Women's Bible School in Tamsui and a young man—who went back to work among these Tyal tribes. Although the Japanese sought to check the spread of Christianity among these people, the Church quietly grew, and when the war ended, it was found that there were 2,000 believers. Everywhere there were little churches, built by the people themselves. At the dedication service of a new church in a little village, Mr. Dickson heard something of the persecution and hardship the people had to endure because they accepted the Gospel. In August 1945 Japanese police, having found Bibles in some homes in the village, issued an ultimatum, demanding that on the following Wednesday the people bring any Bibles and hymnbooks they had to the police station and there tear them to pieces and burn them. For three days the people, none of whom would think of tearing up Bibles and throwing them into the fire, prayed about it—and the word came through that Japan had surrendered! They believed that God had answered their prayers. In their celebration they burnt the ultimatum and all the Shinto shrines the Japanese had had set up. Never had he heard of one of those Christians being disloyal because of persecution, Mr. Dickson said.

Chi-oang, the Biblewoman

One day on the train, when he was going down to the central part of the east coast with a Formosan pastor, a Tyal woman came to them, a Christian from a village he had not heard of.

"Is there a church there?" he asked her.

"Yes, the whole village is Christian."

"When and how did the people become Christian?"

"Eight years ago. When Chi-oang, the Biblewoman, came back from Tamsui she visited the villages and they all became Christian."

The woman wanted him to come to their village—Chi-oang had told them the missionaries would come when the war was over; and if only the people could see his face, they would be satisfied. He could not go, but he told her to come back to the railway station with her people when he was coming back, and he would take their picture. These people, he said, had become Christians because of the efforts not of missionaries but of their own people, especially of the one elderly woman, Chi-oang. (She died about a month before Mr. Dickson reached Formosa.)

During the past year another 2,000 on the east coast have become Christians. Their language has not even been reduced to writing, but they use the Japanese Bible. They have no trained leaders; the leader for a church is chosen by the session. It is an unusual, and remarkable, Church that has grown up among these Tyal people, founded by two of their own number who were zealous in spreading the Gospel. If it continues to grow as it has, all the Tyals (50,000) will be Christians in a few years, Mr. Dickson believes. Other tribes, too, are ready to receive the Gospel. Six hundred members of another tribe that had never seen a missionary came to one of Mr. Dickson's meetings, a day's walk from their homes in the mountains.

''If in the next few years we can train leaders for that growing Church and establish schools,'' such a number of believers would come in, Mr. Dickson believed, as has scarcely been known in the history of missions.

Peace Thanksgiving Fund

IT was at the Council meeting of September 29th, 1941, that the following resolution was unanimously adopted:

''Looking forward to a new and brighter day when peace shall once more reign, it was moved by Mrs. Strachan and seconded by Mrs. Morgan, 'That Council Executive be authorized to lay some plan for a fitting Thanksgiving by our Presbyterian women and also to devise some plan for a Thank-offering.' It was also agreed that if The Presbyterian Church inaugurated any such plan, our Society would join with them.''

In 1944 at the Council meeting, therefore, the Council Executive, on recommendation of the Finance Committee, brought in the following recommendations for discussion:

1. A rededication of ourselves to the task that lies ahead, a dedication comparable to the need.
2. That there be a campaign to raise a Peace Thanksgiving Fund.
3. That we raise a fund of $30,000 by the time of the annual meeting in 1946, the fund to remain open after that for special gifts and legacies. This fund to be used to assist in the training of workers for the Church—both men and women, either in Canada or in overseas fields where we may be working. This Thanksgiving offering to be open for the gifts of all Presbyterian women.

These recommendations were adopted. So plans were laid and literature and letters sent out to all our branches, and well and faithfully was the work done by them.

Now at the Council meeting just ended (1946) this fund was presented and dedicated.

The fund exceeded the $30,000 aimed at, the total amount received up to October 2nd being $34,121.05. The treasurer reported that the total expense in raising the fund was $777.85, which was taken from our Special Fund, so that every cent given went into the fund itself.

In presenting the fund, the treasurer stated that, having regard to the second part of the resolution, we have joined wholeheartedly as members of our Church in the Advance for Christ and Peace Thank-offering and have contributed to date $10,000 (see page 407) and promised $7,000 towards the extension of the Missionary and Deaconess Training School.

The following is a résumé of gifts from Provincials:

	Allotment	*Receipts*
Ontario	$24,000	$24,376.75
Quebec	2,500	3,054.23
Manitoba	850	1,900.50
British Columbia	1,050	1,444.16
Saskatchewan	650	942.30
Alberta	950	1,948.30
Individual		61.66
	$30,000	$33,727.90
Interest		393.15
		$34,121.05

Extracts were read from letters received showing the spirit which made the Fund a success and special tribute was paid to the small Auxiliaries, to Associate and Affiliated Societies, and to the children.

The fund was then dedicated in a reverent service by Miss MacMurchy. Mrs. Strachan then called on the six Provincial Presidents very briefly to state ''What the fund has meant to their Province and what it may mean to the Society and to those who may benefit by it.''

At a business session next morning the following recommendations were adopted:

1. The administration of the Peace Thanksgiving Fund is to be in the hands of the Council. The Finance Committee of the Council Executive will carry out the recommendations and have the final decision in each individual case and will report yearly to the Council as to the disposition of the interest on this fund.
2. The interest only to be used each year.
3. When the Peace Thanksgiving Fund was begun it was generally

understood that it would be used for the following. This is now recommended.

a. The training of missionaries and candidates for the work of the Women's Missionary Society, these to be considered on recommendation of the committees concerned. We think especially of candidates for work in Canada, because of the kind provision the Ewart Fund makes for candidates for overseas work.

b. Scholarships for native workers in overseas fields, the names of those eligible to be considered on recommendation of the Council on the field.

c. Advanced or special training for young men going into the work of the Church. These to be recommended by Presbyteries.

4. That the Peace Thanksgiving Fund be added to the list of objects for legacies.

5. That the interest on the Sustaining Fund be transferred to the Peace Thanksgiving Fund. This to include interest received in the year 1946.

—*(Mrs. Daniel) Helen M. Strachan.*

Dedication Service

Let us worship God.

Let us pray:

O God, lead us through the gates of prayer into a large and quiet place of vision, that we may renew our faith, quicken our insight, and regain power and poise of spirit, to meet with courage and faith the tasks of these perplexing days; through Jesus Christ our Lord. Amen.

Open our eyes, O Lord, that we may see Thee as a light shining through all mystery, a Love glowing in all fellowships, a Worker toiling within us toward a higher good not yet attained; for the glory of Thy Holy Name. Amen.

Let us call to mind to-night some verses from the Word of God where He speaks to us of His will and His desires for us, and of His unchangeable care for His children:

O magnify the Lord with me, and let us exalt his name together.

Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine.

I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him.

I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

His truth shall be thy shield and buckler.

God hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace.

That ye would walk worthy of God who hath called you unto his kingdom and glory.

''Love so amazing, so divine, demands my soul, my life, my all.''

Let us pray:

We lift up our hearts and dedicate ourselves anew to Thee, our Saviour. We put ourselves in remembrance of Thy never-ending love, Thine infinite patience and mercy, Thy forgiveness so freely bestowed on us, Thy sinful followers, when in true penitence we draw near to Thee. For Thy upholding power in our lives and Thine untold, uncounted blessings at all times we thank Thee. Deliver us, we beseech Thee, from infirmity of purpose, from languishing of goodness and the temptations which so easily beset us and teach us how to depend on Thee for daily spiritual leading and guidance so that our footsteps may not slide.

We thank Thee, blessèd Lord, that Thou didst put into the hearts of the women of the Church and especially those of this our Society to make an offering unto Thee of thanksgiving and remembrance. We thank Thee for the constancy of their purpose and devotion of their labours. Thou hast led our country and the world out of the deep grief and tragedy of war, into a seeking after the ways of peace. Help us each one to take our full share in planning and working for this peace. Upon Thine altar to-night we lay our gift; grant that it may be accepted and blessed and that the aims for which it has been gathered may be sanctified and blessed an hundredfold by Thee in spreading the Kingdom of God in the world.

As members of the Church of God on earth, in a spirit of repentance and faith we rededicate ourselves to further action and the using of every opportunity for the advancement of that Church whose head is Christ the Lord of all. And may God give us grace to fulfil such resolves as we make in our hearts to-night.

We make these our prayers in the name and for the sake of Jesus Christ our Lord, in whose name and words we further pray—

> Our Father which art in Heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil; For Thine is the kingdom, and the power and the glory, for ever. Amen.

Now may He who from the dead brought the Shepherd of the sheep, Jesus Christ, our King and Head, all our souls in safety keep.

FINANCIAL STATEMENT

The Council last year, Mrs. Strachan reminded the members, raised the amount of the 1946 estimates to $154,000, and from the Provincial Societies $155,533.48 was received in 1945. Of this amount $142,886.03 was spent during the year, and from the balance on hand at the end of the financial year, the following expenditures were made. By order of Council, $1,000 was transferred to the Pension Fund and $3,738.32 to War Services—the latter amount including $1,700 promised to the Church for rehabilitation of churches in Europe; $1,000 more was given to Orphaned Missions (making $5,000 given for 1945); $2,500 for churches in China that had been destroyed or damaged by war and to help ministers; and extra grants to Christian Literature: $100 for French literature, and $100 for Italian literature in Montreal; $100 to *The Christian Farmer* (China). To the Advance Thank-offering of our Church, $1,000 was voted last year for churches in Europe ($2,700 altogether); and $2,000 towards a home for missionaries on furlough and $2,000 for building churches in western Canada. The General Assembly having agreed that the $43,000 promised for European churches should be a first charge on the Advance Thank-offering because of the great need, the Finance Committee was asked to give at once the $3,300 balance of the $6,000 promised by the Society (which was over and above the $43,000 voted by the General Assembly)—making, in all, $10,000 contributed from the givings of the Society.

Money sent to Hong Kong just before the fall of that city, for work in South China, and believed lost was returned about a month ago, Mrs. Strachan announced. This, it was felt, should be spent, as intended, for work in China.

In June the hospital at Rocky Mountain House, Alberta, was sold, for $25,000; and $1,633.30 had just been received, closing the Society's bank account there. Holiday House on Lake Simcoe was bought for $7,000 from St. Andrew's Church, Toronto, the intention being to use it as a camp for the training of leaders. Needed repairs have been made, and the camp will be dedicated in the spring. The work of the Saskatoon Residence as a girls' residence under our Women's Missionary Society has now been closed and it is now a residence for students for the ministry. There were, Mrs. Strachan stated, 31 students living there, four of them candidates for the minstry. The committee in charge had expressed their sincere thanks to the Women's Missionary Society, believing this new undertaking to be a great forward step in the progress of the Church in the West.

The Society had been very fortunate, the Treasurer said, in the sale of property, but the present low interest rates would affect the funds, and make a considerable difference in the revenue from the Peace Thanksgiving Fund. To date, Provincial givings this year amounted to $63,970, as compared with $63,648 during the same period last year.

Referring to the *Supply Fund,* the Treasurer reminded members that supply money could not be transferred to the General Fund. At the beginning of this year there was a balance of $6,272 in the Supply Fund. With $8,947.72 in all, $7,803.83 had been spent for supplies for the Indian Schools, Camps, St. Margaret's Girls' Centre, Chinese Vacation Schools, and all the overseas fields, leaving $1,143.59, with accounts amounting to $400 to be paid and a piano to be bought.

TRUST FUNDS

Five missionaries had withdrawn from the *Pension Fund,* and Miss Reith and Miss Rollo had been added. There was now $57,766, in the fund and the interest was sufficient to pay the rates. From workers $679.97 was received; $1,000 was transferred from the General Fund; and a legacy of $250 received from the estate of Miss Fowler, Kingston.

From the *Special Fund* came the money for the purchase of Holiday House, and for repairs and electric light at Buena Vista and Shoal Lake camps. To the Christopher Lake camp $500 was given this year.

Overseas Fund—When the missionaries had to withdraw from the Far East, the Council agreed that a quarter of the amount for overseas work should be put into an Overseas Fund; to this the money brought back from Formosa was added. In August there was over $18,000 in the fund; since then $2,000 had been sent to Miss Hermanson in Formosa, to repair and refurnish the bungalow in Taihoku and secure a Bible-woman. This Overseas Fund would be badly needed, Mrs. Strachan said—for Formosa, India and China.

In the *Legacy Fund* was $44,832. This year $3,165 had been received in legacies, and from it $500 was sent to India for medical equipment for the Bhil Field, $1,000 for a pumping system at Jhansi, and $1,052.73 sent to British Guiana for building churches. From the *Sus-*

taining Fund a loan of $2,000 was made to the Christopher Lake camp, to be repaid without interest within two years.

In the Trust Funds and the General Fund, Mrs. Strachan reported, there was $246,010, exclusive of the Peace Thanksgiving Fund.

Referring to the Society's investment in camps, Mrs. Strachan said that for Buena Vista $900 had been given for the building and, in addition, $958 for repairs; for Shoal Lake, $1,100 and $2,500 for cabins; for Sylvan Lake, $2,000 and $664 for repairs; for the Montreal and Ottawa Synod's camp, $2,500; for Christopher Lake, $2,200 for the site, $2,520 for the building, and a $2,000 loan, for Gower Point $3,150, and for Holiday House, $7,083 and $1,520 for repairs and supplies—making a total of $29,095.74 spent for camps in the last two or three years.

In conclusion, Mrs. Strachan emphasized the need for all working together in the Society, with the one purpose—to help win the world for Christ. Standing united, what could they not accomplish?

ESTIMATES

On Friday morning Mrs. Strachan presented the estimates for 1947, which were based on the same amount as last year's, $154,000. These were accepted by the Council.

The following recommendations of the Finance Committee were approved:

1. That the Council Executive be instructed to spend the $1,600 of the Formosan Trust Fund, which is now held under the Overseas Fund, on rehabilitation work in Formosa, based on the recommendations of the Council on the field.
2. That nothing be transferred to the Pension Fund in 1947.
3. That the Council approve the appointment of Executive Secretaries, with such secretarial help as is necessary. (If approved by the Council, this would be referred to the committees concerned for action.)

PEACE THANKSGIVING FUND

At the Wednesday evening session Mrs. Strachan presented the fund as a Peace Thanksgiving from the women of our Church who would fain re-dedicate themselves to the great task of the Church and strive to meet the need.

On behalf of the Women's Missionary Society, Mrs. McMurrich thanked Mrs. Strachan for all she had done in connection with the raising of the fund—the second trust fund, she had said, that she had been privileged to help raise for the Society.

What the Peace Thanksgiving Fund has meant to the provinces and what it may mean to the Society and to those who may benefit by it.—

As told by the Provincial Presidents, it was a call, heard and answered by women of the congregations, to the dedication of themselves and their possessions; an expression of true thanksgiving for the cessation of hostilities and the return of loved ones; a tangible expression of gratitude to Almighty God for all the way He had led them. It has meant: more women brought into the Society as active members or Home Helpers because of new contacts made by canvassers, and new families for Sunday Schools, Mission Bands and Girls' Groups; women made aware of how much they had been leaving undone and spurred on to new effort, determined to work as never before to make Christ known. It should mean: many of the young people who helped to win the peace encouraged by aid from this offering to become workers themselves and bring in others; more young people trained for the service of the Church; more missionaries on the fields where they are so urgently needed, more leaders trained in the churches in India, British Guiana, Formosa, China; more workers among Canadian Indians, in schools and on the reserves, deaconesses, and leaders for young people's and children's work in Canada—All of which would mean renewed zeal on the part of members of the Society, as they help others with their prayers and offerings to advance the Kingdom of God on earth.

CANDIDATES

Since her annual report was written, Mrs. McMurrich stated, Miss Gertrude Rollo, Reg.N., of Vancouver, had decided that she could now go to India and she was preparing to go out as soon as passage could be secured. Another candidate, Miss Hazel Reaveley of Edmonton, was preparing for overseas service; after a very successful year at the Missionary and Deaconess Training School, she is taking a course at Scarritt College this year, to be ready to go out next fall as an evangelistic worker. Other young women now at the Training School are also looking forward to overseas work.

Four appointments were made in the summer to the Indian Schools: Mr. and Mrs. McNeill of Kitchener to the Cecilia Jeffrey School at Kenora, the former as senior teacher and instructor in manual training and boys' physical training, and the latter as junior teacher; as senior teacher at Birtle, Mrs. Barbara Dean of Mimico, who is qualified to teach music, art, handicrafts and home economics; and as girls' supervisor at Birtle, Miss Mildred E. Smith of Courtland, Ont., who had been at the Sylvan Lake camp.

For the larger work to be done in British Guiana and India and the work to be reopened in Formosa new recruits must be trained, although Formosa needs experienced missionaries first. There would be need for evangelists, teachers (with a knowledge of music, domestic science and children's work), and doctors and nurses.

It is of paramount importance, Mrs. McMurrich said, to choose only those who are best fitted from the point of view of education, physical health, mental poise and spiritual depth of character and purpose to send forth as missionaries. Missionaries on furlough have rendered a most valuable service, in inspiring in young women the desire to give themselves to missionary work and in advising the Committee as to the preparation of candidates. All who had the interests of the work at heart were asked to help in interesting young people in preparing themselves for service, not only in order to increase the Society's staff and make further advance possible but ''as part of our Church's outreach to a glorious expanding future''.

STUDENTS

The aim of the student work, Miss Pelton said, was in a friendly way to keep or bring Presbyterian students in touch with the Church and its work, and, if possible, to discover among them candidates for missionary work at home and abroad. Included are university students, teachers in training, students taking other special training, and nurses in training. Each Secretary should get to know the Presbyterian students, be a friend to them, learn their interests and aptitudes, and acquaint them with openings in our Society—*but* not in such a way as to give students the impression that she is interested only in getting them into full-time church work. Miss Pelton suggested beginning with one or two students, through whom others could be reached. For the second year there is a Presbyterian Student Fellowship in Toronto.

Miss Harriet Christie, Assistant Secretary of the Student Christian Movement of Canada, spoke of the tremendous increase in the number of students at Canadian universities and the effect of that increase on the work of the Student Christian Movement, which seeks to help *all* students, and stressed the very vital work to be done among students at this time by the S.C.M. and the Churches together.

INTERNATIONAL AND INTERDENOMINATIONAL

Miss MacMurchy called attention to matters of common interest to all churches, such as the wider observance of the World Day of Prayer, the aid given to European Churches and to Orphaned Missions, mentioning especially the growth of the work in Basutoland, towards which Canadian Churches have contributed, and the meetings at Geneva of committees of the International Missionary Council and the World Council of Churches. She referred, too, to the co-ordination of the Mission work of Presbyterian Churches in Australia under one Board; to the Church of Scotland's call for 180 new missionaries and the return of ten of their missionaries to Manchuria; and to the death at Johannesburg of Mrs. James Gray, a former International correspondent, who was largely responsible for starting World Day of Prayer services there, and reminded members that the ''Inter-Board'' had become The Women's Inter-Church Council of Canada.

National Work

UKRAINIAN

AFTER expressing gratitude, on behalf of his congregation, for the help given them, the Rev. Michael Fesenko of the Ukrainian Presbyterian Church in Toronto referred to the influence of the Presbyterian Church on Ukrainians in Canada, and to the need for more work among them. Two congregations are not enough, but he reported great progress in their work. He continues to send out his paper, *Evangelical Truth.* Copies of the Ukrainian hymnbook, which because of the war could not be sent as intended to the Ukrainian Church in Poland, had now been sent for the Ukrainians scattered through Europe. They ask for more Bibles and hymnbooks. (In one camp, Mr. Fesenko said, there was one Bible, which was divided into portions so that all might read it.) One of the greatest problems to-day is how to help these refugees and displaced persons find homes. He asked the women to remember in prayer the great need of the thousands of orphan children in Europe—thousands in camps, without homes, with little food and less clothing. If Christian organizations would bring some of these to Canada, it would mean much, he felt, to the Church and to the country, and they would have the support of Ukrainians here, many of whom would take children into their homes.

CHILDREN'S CENTRES

Miss Vincent of Vancouver and Miss Taylor of Montreal were both present, to tell of their children's work. Fifty mothers recently applied to have their children admitted to the pre-school group at the Children's Centre in Vancouver, Miss Vincent said; but other mothers need to be visited and asked to the Centre, to see that some one is interested in their children and in them as parents. Those who have children there and go themselves soon realize the benefit to children and parents. Yet daily disappointed mothers, aware of their own and their children's need, are turned away because there is no room. The five-year-olds now at public school will come back to the Centre for afternoon groups.

There will also be Mission Band, Explorers and C.G.I.T.—last year there was a weekly average of 60 at these groups. Children from the Centre attend Central Church Sunday School. All homes are visited at least twice a year. Others interested in children's work look to the Centre for help—in establishing kindergartens in schools, pre-school centres in homes; it is an observation centre for University students in Psychology, Home Economics and Social Science, and now accredited by the Department of Veterans' Affairs as a training centre for veterans interested in pre-school children. Last year Miss Vincent gave a series of lectures to a group of 50 parents, under the V.N.S., and for two years has given lectures in the Kindergarten teachers' training course.

In January Miss Isabel Taylor began children's work in Tyndale House in Montreal. Their new building had been delayed and as the present one is very much overcrowded, she had to begin with only ten children. Parents were quite willing to bring them. Their room was made quite attractive, but there was no playground. In the new building she hopes to have room enough for many more, and space outside. She helps with afternoon groups for older children, and the junior and senior choirs. Church services are held at Tyndale House, and Sunday School, but there is not room for all that come. The people are anxious to have a church of their own.

ST. MARGARET'S GIRLS' CENTRE

Mrs. McMurrich introduced Miss Violet Munns, who is in charge of St. Margaret's Girls' Centre, Toronto, which was formally opened and dedicated only in February. The number of girls admitted was limited to eight, girls from 14 to 16 years of age, who would find there a Christian home, with opportunities for spiritual, mental and physical development. They attend the morning church service and Sunday School at Victoria Church. Last term they all attended C.G.I.T., and wish to continue this year. They attend nearby public or high schools; and at the Centre get training in household duties. They enjoyed going to Glen Mohr Senior Girls' Camp in August.

DEACONESSES

Mrs. Schroeder reported Miss Helen Ross's return to Sherbrooke, after working in Quebec city and through the Presbytery, Miss Judd's transfer from Val d'Or, where she did excellent work as a deaconess, to the Chinese work in Montreal, and Miss Marjorie MacKay's transfer from work at Leaside in Toronto Presbytery to Port Alberni under the Presbytery of Victoria. She then asked Miss Athalie Read to tell of her work under the Presbytery of Temiskaming. At present, Miss Read said, she was in charge of the work at Cochrane. In the summer she had another church, too, and helped in other work in the Presbyterial. The needs of the North are many, she said, especially for workers in new communities, where Presbyterian families should be visited, Sunday Schools opened, and congregations built up.

Referring to deaconesses in the West, Mrs. Kennedy reported that Miss Isabel Scott had been loaned to St. Andrew's, Victoria, for a year; in September Miss MacKay began work as a deaconess at large in that Presbytery; Miss Kathleen Stewart, who did good survey work at Rocky Mountain House, returned to Birtle; for the summer Miss Margaret Boyd worked in Victoria Presbytery, Miss Helen Grieve in the Red Deer district, Miss Margaret McNaughton in Saskatchewan with Miss Walker, Miss Catherine Watson in Saskatoon, and Miss Barbara Isaac at Portage la Prairie, for the second summer. In her first weeks as regional worker Miss Walker organized eleven new groups, then came to Toronto for a refresher course, and later directed summer camps.

The need for deaconesses was stressed by Miss Macarthur. From her experience in Northern Ontario and Quebec she could see a field there for a regional worker, whose territory might include part of Northern Ontario and the Val d'Or-Perron district of Quebec. An experienced worker could do much there. Miss Scott, for some months a regional worker in Manitoba, saw a great opportunity for the regional worker in work among younger groups, helping them, discovering possible leaders and training them.

CHINESE IN CANADA

Introduced to the Council by Mrs. Ferrier as a well qualified teacher and nurse, a worker beloved by the Chinese people among whom she has worked for fifteen years, Miss Ruth Yeandle of Vancouver told of the great difference recent improvements in the Chinese church building had made to people and work. On Sunday afternoons it is almost filled with boys and girls, and some men and women. She paid tribute to the work of the minister, Rev. Y. N. Kwan, and of Miss Yeung, whose high qualifications and knowledge of Chinese languages made her not only a valued worker but also a leader in the whole Chinese community. A third worker is needed—Miss Bennett left in the summer. Without voluntary helpers, Chinese and Canadian, the work could not be done. Great progress had been made in the last twenty years—in numbers, givings, and the interest of the people. It was most encouraging to see the Chinese assuming responsibility for the work. ''The Women's Missionary Society'', she said, ''should feel gratified to have had a part in this work—Christ has been made known and the results are now seen.''

INDIAN SCHOOLS

In the residential schools at Kenora and Birtle, Mrs. Cruickshank said, great importance is attached to the education the Indian children receive and the Christian atmosphere in which they live. Teachers at these schools, said Miss Reith, who had taught at the Cecilia Jeffrey School, needed the same academic qualifications as other teachers, but they should realize these are mission schools. There was need of understanding, sympathy and infinite patience, and firm but kindly discipline. It was difficult for the children, used to the free life of the reserves, to adapt themselves to school life and different standards. Among new developments Miss Reith mentioned the growing interest of the Government, provision for manual training in the schools, and opportunities for advanced education. A great deal of follow-up work on the reserves is needed; Kindergarten or pre-school work would help, workers keeping in touch with the Indian families. There was need, too, that positions should be open to qualified Indians as to white people. Visiting one of the schools, Miss Macarthur was impressed by the smiling faces of the children, their response to kindness, by the beautiful art work of the pupils, and by the variety of the training given them, outside of the classroom, in kitchen, sewing-room, laundry, in garden and on the farm, and by their reverent attention at chapel services.

CAMPS

In addition to the money given for camp sites, Miss Pelton reported, the Society contributed each year to the work of camps by its grants and the workers it made available. The grants to synodical camps—for girls and boys, young men and women—might make possible larger staffs, and raise the standard of the camps. This year three additional grants were given, to Camp Matambin and for the expenses of two deaconesses who went as leaders to interdenominational girls' camps in Ontario. Workers made available for camps this summer included Miss MacMurchy, Miss Kennedy, Miss Webster, Miss Matthews, Miss Walker, Miss Hunt, Miss Macarthur, Miss MacKay and Miss Judd. Miss Pelton paid tribute to these workers, and to ministers and other men and women who had helped to make the camps a success.

Miss MacMurchy then spoke of some things that had impressed her at Shoal Lake, Buena Vista and Christopher Lake camps—the beauty of their surroundings, the amount of time some of the people had given to the work of the camps; the need for wise co-operative camp committees; the serious responsibility resting on staff members; and the great value of the work done through camps. (For other impressions, see Miss MacMurchy's article in the October *Glad Tidings*, page 365.)

SUPPLIES

From the Supply Fund, Mrs. McClure said, the amount needed for institutional supplies is taken. These are bought wholesale, and there is no waste, only necessities being bought. During the year needed supplies, including some furnishings, were provided for camps, Children's Centres, St. Margaret's Centre, and Holiday House; a portable typewriter and an organ for British Guiana; watches asked for by Mrs. Gehman for nurses at Kienshui, China; supplies for Miss Hermanson in Formosa.

Too many bales were sent out this last year—to places where they were not needed. Nothing should be sent to Brownvale, Mrs. McClure emphasized; Mrs. Stevens is no longer there, and bales are *not* needed. They are still needed, however, on the Indian Reserves. In view of the great need in other lands, what is not needed here would be sent to help the needy in other countries.

The money allocation for the Supply Fund remains the same.

ORGANIZATIONS

In a discussion on *junior departments,* led by Mrs. Keefer, Mrs. Ferguson and Miss Macarthur, Miss Webster, and Mrs. Johnston and Miss Scott took part. See Girls and Leaders page for report of part of this discussion. Other points brought out: the leader of a children's group should be *interested* in children, believe in the importance of *all* children and work among them, recognize that they may best be won by love and kindness, and see that the handwork suggested helps children to understand and remember.—More contact between children's and girls' leaders and the Sunday School, and between Presbyterial Secretaries and the Presbytery Convener, would be beneficial, especially in Explorer and C.G.I.T. work, which is not entirely missionary. The Senior Quiz programme, for older teen-age girls, might be used, in part, with new young women's groups.—The new younger Y.W. group would benefit by having as an adviser some one who knows the work, to guide and help them—if possible, some one chosen by the group. Introductory programmes for three meetings have been prepared for these groups; other members should help them. The leaders, and even Presbyterial officers who have not a thorough knowledge of this part of the work, should be given information and practical help, and be kept informed of what is done at Presbyterial and Provincial meetings.

Evening Auxiliaries must assume greater responsibility for the work of the Society and its support, said Miss Pelton, acting Secretary; and they are ready to do so. Presbyterial Executives should keep this in mind when making allocations and should not neglect to use the ability and leadership of members of these Evening groups, whose help would be especially valuable for the Young Women.

Mrs. McLennan appealed for more information about the life and work of the Senior Auxiliaries—''senior'' at least as being historically the oldest of the Society's branches. The Auxiliary had always been ''the heart of the Society'', she said; and without its members there would be no Society. Yet it had been very difficult to get any complete report of what Auxiliaries were doing. Besides getting reports, the Presbyterial Corresponding Secretary should keep in touch with Auxiliaries through the year, especially with the small Auxiliaries, visiting them and giving them any help she can. Auxiliaries should consider whether some change of programme might appeal not only to their own members but also to women they would like to interest, and attract new members. In using the study, they should adapt methods to the need of their groups. Other women could often be interested through types of work that especially appealed to them. Each should face the question: ''Can we present our missionary work in such a way as to interest others?''

In accordance with her notice of motion at the Council meeting in 1945, Mrs. Schroeder moved that, since Provincial Advisory Committees are no longer necessary under present conditions, they be discontinued. This was seconded by Mrs. Sherrick, and carried.

The necessary notice of motion having been given at the Council meeting in 1945, it was moved by Mrs. McLennan, seconded by Mrs. Ranson, That synodical division be adopted throughout the Society, This was carried.

This will mean that the four western ''Provincials''—whose territory has corresponded to that of the western Synods—will become the Synodical Societies of British Columbia, Alberta, Saskatchewan and Manitoba, and, instead of the two Provincial Societies of Ontario and Quebec, there will be three Synodical Societies—Montreal and Ottawa, Toronto and Kingston, and Hamilton and London.

Report of Recording Secretary, 1945-6

SINCE the meeting of Council 1945, till the end of September 1946, the Council Executive has held twenty meetings and there have been seventy-six committee meetings. Since the President, first Vice-President, Treasurer and Corresponding and Recording Secretary are members ex officio of all committees except special committees, it is revealing how much is asked of these members. The following is a list of committees and the number of times they met: National, 11; Overseas, 7; Organizations, 7; Candidates, 8; Editorial, 11; Finance, 8; Camp, 5; St. Margaret's Centre, 6; Nominating, 4; President's, 4; Student, 2; Literature, 3. The Executive meets the second and fourth Tuesday of each month at 10:15 o'clock. In an effort to cover the business without making the Executive meetings so lengthy, it was agreed that, except in matters of policy, committees be given power to issue, copies of the minutes of each committee meeting to be circulated to all members of the Executive, to eliminate lengthy presentation of committee reports at the Council Executive meeting. This has done what it was intended to do, and has also placed in the hands of each Executive member the complete business of each committee.

Very regretfully we have had to accept the resignation of two members—Mrs. Crabbe, who had not been long on the Executive and who moved from Toronto, and Miss Lang, who had held office of Secretary for Indians. Reference has already been made through *The Glad Tidings* to the excellence of Miss Lang's work. She is missed, not only as the Secretary of the Department but as a wise counsellor on the Executive. Mrs. A. B. Cruickshank is now the Secretary for Indians in Canada and is a very understanding and capable one.

As work in China again became established, Mrs. Harold Ferrier was appointed Secretary for China, as well as being Secretary for Chinese in Canada. Mrs. McClure was appointed Secretary for British Guiana, as well as being Supply Secretary and Hospital and Residence Secretary. Mrs. Kennedy was appointed to share the deaconess work with Mrs. Schroeder. There are no new members on the Executive. It becomes more and more difficult to secure voluntary secretaries when it requires so much expenditure of time and substance. Besides the Provincial presidents, there are now seventeen members on the Executive instead of twenty-nine, as provided for in the Constitution.

The Society is represented by members of the Executive on other Boards and committees, in connection with our own Church and other Churches. Some of these are: Foreign Missions Conference, Canadian Overseas Missions Council, Stewardship of the Church of Christ in the United States and Canada, The Chinese Advisory Committee of North America, the PuKong Orphanage Committee, Student Christian Movement, University Christian Mission, Women's Inter-Church Council of Canada (the Inter-Board), Canadian School of Missions, Missionary and Deaconess Training School, National Girls' Work Board, National Children's Work Board, Inter-Church Committee on Missionary Education, Committee on Visual Education, Joint Candidates Committee (with the Board of Missions), Joint Committee on personnel needs of the Church, Budget and Stewardship Committee, and on the Executive and Sub-Executives of the Board of Missions. We note from the above that the Women's Missionary Society is related to, and shares in, many branches of the Church's life and takes its place along with other Missionary Societies in the work of the Church in the world.

Your Executive has been faced with unusual opportunities. Under the Canadian Chinese War Relief Committee it was possible for Miss Hermanson to go to China and latter to Formosa. Increasingly The Presbyterian Church has been asked to share in inter-Church undertakings and when this happens our Society has accepted gladly its share of the amount asked from the Church.

Your Executive believes that those on the staff should have refresher courses as opportunity offers. This last year it was possible to give Miss Ruby Walker and Miss Marjorie MacKay a course on Youth Leadership at the University of Toronto under University Extension. Then Miss Macarthur and Miss Matthews profited by a course in Children's Work and Church Organizations at Scarritt College, Tennessee. We covet some such help for all secretaries and deaconesses.

Last year we reported that a successor to Miss Negoro as Young Women's Travelling Secretary had not been found. We now report the appointment of Miss Helen Scott, B.A., Toronto, to that position. Miss Scott has particular gifts for the work she is undertaking.

Miss Ruby Walker has been appointed Regional Worker in Saskatchewan. The success that has attended this new venture has convinced us that this plan of work will not only bring new organizations but build up the existing ones. We look forward to the time when the same can be done in other provinces.

Changes have come gradually over the years. School residences and hospitals occupied for many years a large place in the work, affection and interest of the Society. One by one the residences for boys and girls became no longer necessary as regular schools were provided. The Girls' Residence in Saskatoon remained the longest and still served in usefulness, but the need of the Church for a residence for students for the ministry seemed a greater need and such the Residence has become, as a loan to the Church for one year. Hospitals, too, have one by one been taken over by the local municipality.

Rocky Mountain House has been able to do what they asked the privilege of doing when the hospital was built, namely, to take over the hospital when they were in a position to do so. The Weirdale Nursing Home has been closed since 1944, because a doctor was not available. The Executive decided not to re-open the Nursing Home as such. Since the Government in Saskatchewan makes it possible for a municipality to take over its own medical services, we hope these arrangements may soon be consummated. It is a matter of great thankfulness that as a Society we were able to minister in teaching and healing at a time when that ministry was so much needed. Since the Government has assumed the responsibility for the education and health of the people, the Church and its organizations are free to do that for which the Church primarily exists.

To help meet other needs is our privilege and opportunity, hence the opening of St. Margaret's Girls' Centre in Toronto, another Children's Centre in Montreal, added facilities for camps and the new Holiday House, all designed for leadership training in different age-groups.

It was a happy event to welcome Miss Margaret Kennedy on her first furlough from India.

I should like to close this report with a statement made at the Commission of Churches at Cambridge in August, when a sense of urgency possessed the minds of the delegates. It is a fitting message for us all as we try to meet the problems of our day.

> "In these days of bewilderment and confusion, of disillusionment and fear, the Church is called upon to affirm its faith in the unlimited resources of Almighty God, and to do His service of reconciliation. We, as Christians, have to proclaim to the world not that we have the solution of all problems, but that God rules, and that He will show men the way in the measure of their obedience to His will and their trust in His grace. . .
>
> "We are living in a critical age in which there is no immediate assurance of the fulfilment of the world's hope for peace. . . But, whatever the hazards of our time, God enables us to live serenely under His providence in the faith that neither life nor death, nor things present, nor things to come, nor any other creature can separate us from the love of God which is in Christ Jesus our Lord."

—*(Mrs. W. A.) Beatrice S. McLennan.*

Report of the Board of Trustees

YOUR Trustees beg leave to submit their report for the year 1945-46. The following are the transactions which have taken place through the year.

1. In connection with the *Shoal Lake* property, the deeds of which are being held by the Trustees for the Society, twelve cabins were purchased on this property.

2. The *Windermere Ave.* property, Toronto. The payments on the mortgage on this property are being made regularly.

3. The *Gower Point* camp site in British Columbia has been purchased.

4. A small house on the Society's property at *Gonor Mission,* Manitoba, has been sold.

5. *Last Lake* property, Alta., which has been in the hands of the Society for many years, has been sold and a church is now being erected on it.

6. *St. Margaret's Girls' Centre,* 1625 Bloor Street West, Toronto, has been purchased.

7. *Holiday House, Lefroy, Lake Simcoe,* has been purchased as a camp site for training leaders.

8. *Rocky Mountain House Hospital.* This property has been sold and the certificate of title transferred to the municipality.

The taxes and insurance on the above properties are all paid up to date and the deeds or other necessary papers are deposited in the Society's office.

The Board would record its grateful appreciation and thanks to Mr. Hamilton Cassels, K.C., for his legal services, which have been particularly arduous during the past year.

The financial details in connection with the properties herein mentioned will be found in the Treasurer's Annual Statement.

—*Bessie MacMurchy, Chairman.*

Some of the material on the Council Meeting has had to be held over till next month.

Mrs. R. S. Stevens would like her friends in the Society to know that she and Dr. Stevens are no longer in the Peace River District. They left Brownvale on October 1st to take up new work at Duncan on Vancouver Island.

New Glad Tidings subscription rates: 50 cents a year, if the magazine is sent with others in a parcel; 60 cents a year, for individual mailing.

Prayer

OUR Father, who art in Heaven, we thank Thee for Thy presence in our hearts and in our homes, for Thy loving-kindness and Thy tender mercies. Teach us to trust Thee for all our needs, both of soul and body. Give to us a larger vision of Thy glory, and make us more faithful to Thee and to the needs of our fellow men.

Bless our land, and Thy Church in all lands. Guide and direct our leaders, and make us all worthy of Thy many blessings. We pray for all who are charged with the affairs of our Society and our Church; give unto them the wisdom that Thou alone canst give. Bless all our missionaries. Uphold them by Thy Spirit and power, as they seek to reveal Jesus Christ to those who know Him not.

May we in the Women's Missionary Society study and learn more of India and the work of the Christian Church there. Help us, our Father, to follow our workers with our prayers unceasingly, always keeping them before Thee and striving to understand the India, in which they live and work.

Help us to live in constant readiness for whatever Thy providence hath in store for us, and to pray ever in thought, word, and deed, ''Thy Kingdom come. Thy will be done in earth, as it is in heaven.'' We thank Thee for Thy promised watchfulness, and we humbly pray for a faith that will send us forth, trusting to Him who neither slumbers nor sleeps. Teach us to love our fellowmen as Thou dost love, forgiving those who do us wrong and giving help and hope to those who need our aid. Give us abundant grace to do the appointed task with cheerful heart and ready hand.

We would pray especially at this season for all those who mourn the untimely loss of young and valiant hearts. Dear God, only Thou canst know of the silent watches of the night when memory brings them back to us. Heal and comfort the aching hearts, help the sorrowing to remember that ''God shall wipe away all tears''.

We dedicate ourselves to Thee for service. Wherever we may be, and whatever the task that may be laid upon us, help us to be Christlike. May we touch other lives with blessing, communicating the spirit that cheers the depressed, comforts the sorrowful, supplies the needy, encourages the weak, and leads the unredeemed soul to the Saviour.

All these things we ask through Jesus Christ, our Lord. Amen.

Thrice blest whose lives are faithful prayers,
Whose loves in higher loves endure.
—*Tennyson.*

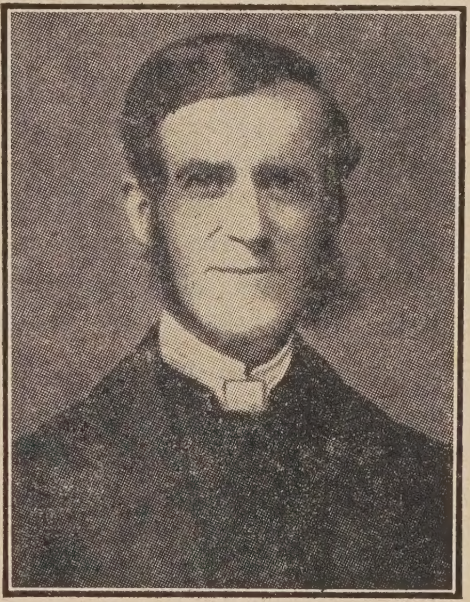
Centenary of a Missionary Statesman

The Adventures of Dr. John Geddie

By John McNab

CONSECRATION was the keynote of the life of Geddie. Born in a godly home, he was dedicated to the ministry of things everlasting by his parents. In his late teens he dedicated himself to carry the Gospel to lands beyond his own.

Graduating from Pictou Academy at twenty-two, he found no opening in a foreign field and volunteered as a home missionary on Prince Edward Island. It has been said that his work there was not different to the labours of his home missionary brethren and would not cause him to be considered outstanding. Nevertheless, his passion for others caused him to visit settlers and settlements without regular services until he and his horse "Sampson" became familiar and welcome figures throughout the whole island.


Dr. John Geddie

His allegiance to the vision of the needs of heathen lands was never allowed to dim. As William Carey stirred the Churches in England to go into all the world so John Geddie pointed his Canadian brethren, in season and out of season, to the millions in darkness without Christ. The Presbyterian Synod by the sea was very poor, consisting of only thirty congregations, whose total membership was under five thousand, and no colonial church so young and so poor had ever undertaken a mission to the heathen.

When a Board of Missions was finally formed in 1845, they selected John Geddie as the first missionary. When they chose as a field the New Hebrides islands, there was no pattern to follow in preparing himself for his mission. His statesmanlike qualities quickly asserted themselves for he entered a printing establishment and was instructed in the rudiments of printing. He also received training in house carpentry and in boat-building, for he felt that his missionary labours should not be "confined to a single reef". Then he enrolled for a short course in medicine.

His long voyage of over twenty thousand miles, which began on

November 30, 1846, came to an end after two years, when he landed on Aneityeum, one of the southernmost isles. He found it an island of darkness, for the Oriental Negroes were among the most degraded races in the world, immoral, treacherous and bloodthirsty.

In six weeks he had picked out an alphabet for a language that had never been reduced to writing. With a rapidity that even amazes us in a day when literacy is bounding forward, he hammered out the first tidings of salvation on his own small printing press.

He saw that the ignorance of the people could only be overcome by the printed word in addition to the proclamation of the Gospel. Nightly he opened his home for family worship and the savages attended in ever increasing numbers. Incessantly he laboured to build coral white schoolhouses for classes, young and old, and, with some Samoan Christians assisting, he translated the Gospels into their language.

Within four years, one-half of the people were attending school and twenty-five snow-white schoolhouses were built and the language of that people had become a vehicle for the oracles of God. When the *John Williams* arrived, missionary ship of the London Missionary Society, the deputation on board were astonished at the remarkable work of grace.

Two memorable services were held, at the morning service fifteen persons were baptized by Mr. Geddie and the Lord's Supper was administered in the afternoon. Thus began the first Christian Church in Western Polynesia.

Perhaps the most gratifying result in all of the missionary's labours, and those of Mrs. Geddie, who was as influential as her husband in every respect, was the eager enthusiasm of the former savages to carry the Gospel to others. They were willing to make any sacrifice on behalf of the Christian faith. Native teachers volunteered and missionary thankofferings were given for other islands in deepest darkness.

Reinforcements came from the Maritimes, among them the Gordons, afterwards to give their lives in martyrdom. Scottish Presbyterians joined Canadians, among these John Inglis and John G. Paton, until many of these islands were completely won from their degradation and superstition. When John Geddie left on furlough after fifteen years, he could not find an idol to bring to Canada, and when he died in service after twenty-four years he had turned an island from cannibalism to Christ.

Joy in Service

By Mrs. James Dickson

WHEN my children were small, there were times when an unexpected gift or treat would fill them with such blind happiness, such ecstatic delight that they could not speak for a little while, so thrilled they were with overwhelming joy. For the last three months I have had just such an experience, but the gift that I have received has come from God. It seems too good to be true, too beautiful to be anything but transitory, and yet every week I find it still true, still there. You know it is a great honour if God chooses you to do some special work for Him, and even to be considered worthy to attempt it makes one feel very humble. ''Anybody might have heard it, but God's whisper came to me!''

I had planned to work on the big plantations while Mr. Dickson was away, and to live there, too, right among the people in order to have close, warm fellowship with them in their trials and troubles as well as their joys. I tried my best to arrange this and at last was able to rent a small cottage. While I was in the hospital, I would remember that wee cottage that was to be my own with a warm glow in my heart and, while still lying there, I wrote out the cheque for the second month's rent with trembling hands, for it represented a dream, postponed perhaps by illness, but still to be realized. That is what I thought.

I had a rude awakening. The manager of the plantation said it was against their rules to have a cottage rented to anyone not belonging to the plantation. Saddened by the rebuff, I thought, ''Well, anyway, it was a nice dream, even if I had to pay two months' rent for it!''

Shortly afterwards I heard in Presbytery that there was a great need on the Albion plantation. I offered my services timidly, for what they wanted was a man, a catechist.

''Would it be any help to you if I came and taught in the Sunday Schools?'' I asked them. ''I have the flannelgraph and the organ.'' They had four Sunday Schools on the plantation.

They assented, doubtfully I thought, but anyway I was allowed to come. The rest has been a pæan of joy as far as I am concerned. More Sunday Schools developed, more teachers volunteered, and soon I was on a strict schedule which allowed me only enough time to go from one place to another. My Sunday Schools were mostly under houses, with the children on homemade benches or on rice bags sitting on the ground or floor. We had no difficulty in gathering numbers for there are well over a thousand children on the plantation. At each place there was at least one Sunday School teacher, sometimes two or three, and I came to give the flannelgraph lesson and brought the organ for music as we sang and taught them new choruses.

One day I came home and with delight told my housemates, ‘‘Do you know how to have eight services a day and still think you’re lucky? It is to be threatened with nine! Then you compromise quickly for eight, and think you’re lucky!’’ I spoke too soon. The very next Sunday I was with the elder of the church as we paused a moment and stood looking out at a certain section of the plantation where there were long ranges of houses built close to the ground.

‘‘There are hundreds of children over there,’’ he said thoughtfully and sadly, as if speaking to himself, ‘‘and no one is even teaching them the difference between right and wrong.’’

It made an ache in my heart that was unbearable. ‘‘I can take more,’’ I told him hastily. So for the past two months I have been having twelve meetings a day every Sunday at Albion, and they say we reach almost a thousand children.

Our Sunday Schools are really Child Evangelism classes, for we have all ages of children and often a goodly number of men and women who come to listen. We have three other meetings during the day, not distinctly for children, although the children come to them, too. We always go to the market-place where the women gather even on Sunday to buy and sell. I am always looking for East Indian women and a chance to present the Gospel to them, and our new strategy is to go where they are. The market-place is colourful and bright in the tropic sunshine. The fruits and vegetables are vivid in colour, yellow and red and green, and the women are dressed in bright picturesque dresses with exotic gold and silver jewellery. We open the organ right in the middle of the market-place, and the music soon calls them together, and there under the blue sky and in the midst of radiant sunshine, they bow for prayer to their Father and listen for several minutes to some story from the Bible told with the flannelboard. You remember the lines in one of our Christmas hymns, ‘‘O rest beside the weary road, and hear the angels sing!’’—It is very like that. For they all look weary and heavy-laden, as if they had too much to do, as if always the demands upon them were really beyond their strength. I think they are glad of this little opportunity to turn their thoughts towards Heaven and their Father there. They are beginning to sing now, too.

Another meeting is held each Sunday in the hospital on the plantation, where we have a service for the patients and their visitors. This is held about sunset, a time of day when people's hearts seem perhaps more mellow and reflective than in the heat and bustle of the day.

Each Sunday night we have an open-air Evangelistic meeting which is always a great joy, for there are so many, many people and they seem to enjoy it so. There is something sweet and informal about meeting under the stars. They are learning to sing our Gospel songs well. Last Sunday night after the service was over, they lingered on; and so, with the organ leading them, we sang song after song. Then to dismiss them the minister finally suggested that we all sing "Praise God from whom all blessings flow". There were so many men singing that it sounded like the full, deep, rich tones of an organ. I looked up at the stars while they were singing and wondered if the angels heard it and if they knew it was Albion singing!

There is a wonderful East Indian family at Albion that have taken me into their home as if I belonged to them, and I have spent many happy hours there, for it is an "Operations Crossroad" for all our Christian work up there. I stay overnight at their home, and the next day go on to a neighbouring plantation where we have Child Evangelism meetings, an out-door meeting in another market-place for the women, and an open-air evangelistic meeting at night, usually only eight or nine meetings that day. With the organ and the flannelgraph and a group of Christians, usually five or six, who love the evangelistic work as we do, we go forth and we have wonderfully happy times together. Our groups vary, usually during the daytime from fifty to a hundred, but often more, and two or three hundred at night, often more.

We have other meetings during the week, too. The progress of the Gospel through the plantations is thrilling. One is reminded of the mustard seed sown and growing, and we have had ample proof that the Holy Spirit has done a work of grace in the hearts of many there.

To all those Sunday Schools that have sent on their Sunday School papers and cards for distribution, and to those who have sent "books for those who have no libraries" I wish to report that I have been a faithful "connecting link", and have passed them on with great delight to the people on the plantations. You should see how eagerly the children await their papers—it takes a superhuman effort to maintain discipline while distributing them. They especially like those with the coloured pictures on the outside, and even the women in the market-place love to have that kind, to take home, I expect, to little folks who wait for them.

In an article on "The Indian Scene" ("Time and Tide", 5 January 1946) Eric Linklater, "à propos" of a recent book on India, describes a scene remembered in Italy.

— In a small tent, breezily pitched on a hill-top overlooking the Val di Pesa, with the noise of gunfire to the right, where the battle for Florence was being fought, I was sitting with half a dozen Indian officers. One of them I knew fairly well, for we had dined together once or twice, and it was on his suggestion that I had come to see the others, who were on the Headquarters Staff of the 8th Indian Division. The reputation of the Division, at that time, was very high. (They were celebrating the birthday of one of the officers.)

The one I knew was a Mahratta called N., a little wiry fellow, alert and tough, with lively and gleaming eyes. His temper was exuberantly gay, and he had been decorated for bravery in the Desert. The others were of several creeds and races, but all were hearty and most were handsome; for India has had time to breed handsome features.

To give as well as take my share in the entertainment I told a couple of gently comic stories about India that I remembered from the years when I lived there, and they were politely received by all except N., who became somewhat excited.

"Why," he demanded, "have you never written a book about India?"

"It is a difficult subject," I said. "I should make too many mistakes."

"I do not mean a serious book. I mean a comic book. Come back to India, when the war is over, and write something that will make us laugh."

"But would you?" I asked. "You're inclined to be sensitive, you're a little bit touchy about criticism from outsiders, as the Russians are, and the French, and the Americans—oh, as most of us are, I suppose—and if I make jokes about you, you might be offended, you might be hurt."

"Were we offended when you told those stories just now? No indeed. So why should we be offended by a book? And even though some of us were—oh, for God's sake, what would it matter so long as you wrote about us as human beings, and not, like everybody else, as the Indian problem? That is what makes us touchy: to be regarded always as a problem, and never as human beings! The political problem, the religious problem, the economic problem—people come to India and never see any Indians because all the time they are looking at problems. And it makes us sick to be so regarded. We are people, not problems!"

LITERATURE PAGE

Miss Louise A. Reith

FOR twenty-six of the thirty-two years that Dr. L. Winifred Bryce, author of INDIA AT THE THRESHOLD, has lived in India she has served as a missionary in Central India. At present she and her husband are teaching in Indore Christian College in Central India. After these years of living in India Dr. Bryce is able to write with understanding and sympathy of the country which she has come to think of as her own.

In the foreword, which no one should miss reading, Dr. Bryce says, ''This is not 'another book about India'; it is a book about the Christian enterprise in India. To appreciate what that involves—the dignity and beauty of the church, in spite of the 'scornful wonder' with which she is regarded, and her destiny as 'the body of Christ' in one of the greatest lands of the earth—one must know something of the scene in which she lives and works and witnesses to her Lord.''

In the chapters which follow that scene is pictured for us as we read of the ancient land of India and her culture; of the rural life and the place the Church has in that life; of the problems confronting labour and industry and the Christian contribution to their solution; of the progress of India's women and the place of Christian women in India; of how Christian youth is bringing ''new life to new tasks''; of the ministry of health and healing; of how through the Christian Councils united thought and action are enabled to accomplish much; and of the significance of the Church in India.

INDIA AT THE THRESHOLD is a book which every Auxiliary should possess, not only to supplement the study material but to pass around among the members for private reading. Any person would find it a valuable and interesting addition to her own library. It is not just ''another book on India''. It brings us very close to our fellow Christians in that land. ''Again and again'', writes Dr. Bryce, ''the question is asked of anyone from India who is visiting the West, 'Can India's problems be solved?' To one who sees Christ as the door, the answer comes at once,

'I say,
The acknowledgment of God in Christ can solve for thee,
All questions in the earth and out of it.' ''

INDIA AT THE THRESHOLD by Dr. L. Winifred Bryce .... $ .70

Christmas Service

The Promise

To us a Child of hope is born,
To us a Son is given;
Him shall the tribes of earth obey,
Him all the hosts of heaven.

His name shall be the Prince of Peace,
For evermore adored,
The Wonderful, the Counsellor,
The great and mighty Lord.

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. . . .

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

The Birth of Christ

They all were looking for a king
To slay their foes and lift them high;
Thou cam'st, a little baby thing
That made a woman cry.

. . . Joseph went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

The Light of the World

Thou whose birth on earth
Angels sang to men,
While Thy stars made mirth,
Saviour, at Thy birth,
This day born again;
As this night was bright
With Thy cradle-ray,
Very Light of light,
Turn the wild world's night
To Thy perfect day.

. . . Thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people by the remission of their sins,

Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

In him was life; and the life was the light of men.

I am come a light into the world, that whosoever believeth on me should not abide in darkness.

O Saviour Christ, who as at this time didst come into the world for our salvation, and didst humble Thyself even as a little child for our redemption, establish in our hearts the true spirit of this glad season. When Thou didst come into the world in the days of Thy flesh, the world had no room to receive Thee; let it not come to pass to-day that when Thou comest to Thine own, Thine own receive Thee not. Forbid, Lord, that we should be so full of our own doings and interests that the heart has no room for Thee!

May the Spirit of the Eternal Son be born in us, and make us partakers in the Eternal Sonship of Christ. So establish in us the dominion of the Son, that the heavenly harmonies may be heard on earth, that the Kingdom of the Prince of Peace may come amongst men in whom Thou art well pleased, through Jesus Christ. Amen.

Hymn No. 165.

—*Prepared by Miss L. K. Pelton.*

Quotations: Hymn No. 167, verses 3 and 4; Genesis 22: 18; Isaiah 11: 1; Galatians 3: 16.
George Macdonald; Luke 2: 4-7.
Swinburne; Luke 1: 76-79; John 1: 4; John 12: 46; *The Pilot*, page 360.

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

THE annual Council meeting, of which you have been reading in this issue, proved to be most satisfactory from the standpoint of your secretary. Some time ago we sent a questionnaire to your Provincial Secretaries, to get information on matters that had concerned us greatly. When the delegates came to the Council meeting, one from each province had the answers to these questions, as they affected her province. From time to time during the year we hope to write about these questions and answers on this page.

On Wednesday morning there was a joint discussion on the junior departments, the Children's, Girls' and Young Women's Secretaries taking part. It was suggested that co-ordination of these departments might be extremely beneficial. All have the same problems, and considerable value might result from close association of the leaders of these three departments. We know that ''in unity there is strength''. Let us apply this to the work among our young people.

Your secretary was indeed proud to report increases in our Girls' work, and I know you have been proud, too, if you read of them in your Annual Report. If you have not your copy of that report, be sure to get it; one has been sent for the use of the girls' group (or groups) in your congregation. Use it in order to learn more about the work. Tell your girls what you discover and so stimulate their interest in the cause of missions.

Miss Webster spoke of what she thought the ideal leader should be. She said that girls want a sympathetic friend, a ''good sport'', and a leader who will let her girls help plan the work. She pointed out that the leader should not try to dominate the girls, who quickly respond, however, if asked to help with the plans. A spirit of comradeship should exist if there is to be a successful group. The leader must, of course, possess strong Christian convictions, above all things.

It was reported that a pamphlet is being prepared by the National Girls' Work Board, to bring to the attention of Auxiliaries the practical help they could give to the girls' groups. We feel that our women will welcome these suggestions, as all provinces reported a willingness on their part to help girls' groups, but a lack of knowledge of what to do. Many feel that their efforts might be misunderstood; so leaders, if you need help, go at once to your Auxiliary president and tell her that you would welcome her aid.

The new study book is *Tales from India* and we know you will enjoy it. We hope to tell you all about it later.

A greater interest in missions was most apparent and for this we thank you. We know that when a leader has at heart the cause of spreading the Gospel she cannot fail to awaken this missionary desire in her group. Do learn all you can about our work. Keep up to date in your reading of *The Glad Tidings* and all other missionary news available. You will find missions to be a thrilling story, ever changing, ever new.

CHILDREN'S DEPARTMENT

Mrs. W. N. Ferguson, *Secretary*

A True Story of a Little African Girl

KASOVA was a little black girl. She lived in a native village in Africa, quite a distance from the Mission school. No one knew how she had heard of the missionaries, but one day she suddenly appeared at the Mission school and said:

"I have come to go to your school."

Although she was twelve years old, Kasova was shy and backward, and slow to learn. Sometimes the teachers despaired of ever being able to teach Kasova anything. Often they would shake their heads and say: "We fear our teaching will be lost on Kasova. She does not seem to understand her lessons. She is very slow to learn."

But Kasova continued to come day after day. She listened attentively to her teachers but she never said a single word.

At the end of the year Kasova announced, "I will have to go back to my village. I cannot stay any longer."

Months and years passed and nothing was heard of Kasova. Her village was so far away that no one could be spared long enough to visit it. Kasova had disappeared just as suddenly as she had arrived at the school. She took back with her one year's learning and a gift of two books (the Gospel of St. John and a hymnal).

Several years later four boys came to the Mission school. They said: "We want to study." They gave the name of their village, but it was so far away the missionaries had never visited it.

"We can read," they announced proudly.

The teachers were rather doubtful, so the boys opened up the Bible and began to read. The missionaries were astonished.

"Where did you learn to read?" they asked. "Who taught you?"

"Kasova taught us," was their reply.

Then the boys told how Kasova, who had been at the school only one year, had taught the children in their village to read the Gospel and sing the hymns she had learned.

When the people of the village were told what Kasova was doing, they came to hear the Bible stories she told, and listened to the hymns she taught the children. They were so impressed with what they heard that they decided to become Christians. Every Sunday the people would come from miles around to hear the "words" Kasova read to them and to listen to her singing.

When the missionaries visited Kasova's village, they found that the boys' report was true. A Christian community had grown from the loving work of one little girl.

The missionaries said to one another when they returned from the village: "The little girl we despaired of ever being able to teach has proved to be a great leader and missionary among her people. We will never allow ourselves to become discouraged again. With God all things are possible. All He asks of us is that we are faithful in sowing the seed. He will give the increase."

—*The Women's Missionary Outlook.*

ARE YOU GIVING

That The Church May

ADVANCE?

ARE YOU ACTING

That It May

REACH OUT

In Your District?

PROVINCIAL NEWS

ALBERTA

MRS. A. A. MACGREGOR, 9824 103RD ST.,
EDMONTON, PRESS SECRETARY

Our Church and Society lost a faithful worker in the death on July 21st of Mrs. J. B. Maclennan of Edmonton, a Vice-President of the Provincial Society.

BRITISH COLUMBIA

MRS. W. BARLOW, 149 W. 5TH ST.,
NORTH VANCOUVER, PRESS SECRETARY

WESTMINSTER Presbyterial — The Junior Girls' Camp of Westminster Presbytery was held at White Rock, July 22nd to 31st, with Mrs. W. J. Murdoch as director and Mrs. M. Gosse, Miss A. Wilson, Miss L. Stuart, Miss R. Aitken as leaders, Mrs. A. Duncan, nurse, Mrs. H. J. Barry, business manager, and Mrs. Henry, cook. Bible study on *The Children of the Bible* was taken every morning by Miss Wilson, and at vespers Mrs. Murdoch told a missionary story. Felt work, serpentine work, and picture text cards to be sewn were used in handwork classes. On ''Stunt Night'', when everyone took part, there was an offering of $8.25 for the ''Save the Children'' Fund. On Visitors' Day 62 adults and several children were present. Two highlights of the Camp were the ''hike'' to Blaine across the American border for a picnic lunch and the birthday party the evening before camp broke up. The weather was perfect and the fifty-two girls and the leaders all had a happy and profitable holiday.

The Boys' Camp at White Rock, July 2nd to 12th, was the largest and perhaps the most successful camp for many years. Forty-one boys registered, but because of sickness or for other reasons three had to drop out. The director was the Rev. J. C. McLean-Bell. They were fortunate in securing as leaders Calvin Chambers, a student for the ministry taking his Arts course at the University of British Columbia, William Magee of St. Aidan's Church, a graduate of the University of British Columbia who was going to Toronto this fall to study for his Ph.D., Ian Morrison of West Point Grey Church, active in Young People's work, and Terry Featherstone of St. Aidan's, active in Boy Scout work. They devised and carried out a very fine programme, regular features of which were Bible study, handicrafts, sports, and interest groups, the particular studies of the latter being of plant and animal life. The only difficulty was due to the difference in the ages of the boys, which varied from nine to fifteen years. Next year it is hoped to have a Junior and a Senior Boys' Camp.

MANITOBA

MRS. C. LECOCQ, 306 N. BRODIE ST.,
FORT WILLIAM, ONT., PRESS SECRETARY

SUPERIOR Presbyterial — An interesting meeting of the Presbyterial was held in First Church, Port Arthur, on September 21st. The devotions were taken by Miss M. Smellie and Mrs. A. Sutherland. Mrs. Nairn welcomed Miss Frieda Matthews, Field Secretary, Mrs. W. S. Hutchison, second Vice-president of the Provincial Society, and Miss Margaret MacKenzie, deaconess in training, and Mrs. Cockburn of Windsor. Miss Matthews gave a vivid picture of the opportunities presented to church workers in all parts of Canada and impressed on the minds of those present that the future belongs to those who prepare for it. Mrs. Hutchison gave a short talk on ''Light'', and Miss MacKenzie outlined briefly life at a camp where there were 360 boys and girls. Mrs. Cockburn brought greetings from Chatham Presbyterial. Following the meeting tea was served.

Opening her two weeks' visit to Superior Presbyterial, Miss Matthews had addressed a joint meeting of the Senior Auxiliary and Young Women's Guild of Knox Church, Fort Frances. There was a good attendance and much interest was shown. Of special interest was the Literature table. On September 20th Miss Matthews in a very inspiring address to St. Andrew's Auxiliary, Fort William, gave much information about planning programmes and arousing interest in our new study book on India. A welcome visitor was Mrs. W. S. Hutchison of the Provincial Board, who also gave a short address. Tea was served at the close of the meeting. In the evening Miss Matthews spoke to the Evening Guild of St. Andrew's, reviewing the new study book and suggesting interesting ways of presenting the study on India. Mrs. Hutchison was also at this meeting and spoke briefly, as did Mrs. W. S. Nairn, the Presbyterial President.

On September 18th the Auxiliary and the Women's Guild of St. Andrew's Church, Fort William, met to honour Mrs. David Walker, who for twenty-seven years had been one of their faithful workers and for many years Presbyterial Mission Band Secretary. As she was about to leave to make her home in Scotland, she was presented with a hand bag and money, after which she gave a gracious farewell message. Tea was served and all wished her a fond farewell.

ONTARIO

Mrs. J. R. Hill, 250 Cooper Street,
Ottawa, Press Secretary

MRS. M. W. Heslip represented the Provincial Society at the meeting of the Synod of Montreal and Ottawa.

Huron — The Presbyterial autumn rally was held in Carmel Church, Hensall, with Mrs. H. C. McKellar as guest speaker—''She was grand.'' Mrs. H. C. Dunlop, Goderich, received an Honorary certificate from the Presbyterial in recognition of 25 years of faithful service (in eight different offices); Mrs. D. J. Lane spoke of Mrs. Dunlop's fine accomplishments and Mrs. George Walker, Life Membership Secretary, presented the certificate. In a most original way ''remarks'' of departmental secretaries were illustrated by posters—for the Treasurer, ''Open Door of Opportunity, when Funds are Provided''; Literature, a drawing of books and the words ''More Books and Better Books''; Young Women and C.G.I.T., '' 'To Advance' more groups of young women and girls are needed—a Challenge to All''; Mission Band, ''Calling all Children'', with pictures of children *waiting for Leaders*; Home Helpers, Wanting more of them and more to graduate; Life Membership, ''How to Honour Faithful Service'',—Supply, pictures of articles donated, and amount given; Welcome and Welfare, pictures of visitors and a verse encouraging interest in shut-ins — *Glad Tidings*, the motto and a poem about the magazine; Press, Press slogan for 1947, ''More news from Huron, for *Glad Tidings*''. The posters will be passed on to each Auxiliary to give every member an opportunity to see them.

Kingston—The Executive met at the home of Mrs. Penwarden, Kingston, with 21 present. As Mrs. E. Larsen has moved from Madoc, a letter expressing appreciation of her great contribution to the Presbyterial as corresponding secretary was to be sent to her, and Mrs. W. H. V. Walker, Stirling, was appointed to succeed her. After a warm discussion, it was decided to hold the annual meeting in May 1947. Mrs. Penwarden, Welcome and Welfare Secretary, will attend to the Student work during Mrs. Gillespie's absence. It was emphasized that reports should be returned promptly to secretaries and that each secretary should strive to understand her duties. Miss Henry was commended for her excellent work.

Lanark and Renfrew — ''Africa'', the country being studied this year, was the subject of a well-planned programme at the two sessions of the Mission Band rally in Renfrew. Audrey Featherston and Beth Stanzel led in devotions and Helen Hamilton, Renfrew C.G.I.T., extended a cordial welcome. Mrs. L. Lindsay, Children's Secretary, presided and in her address demonstrated the use of a flannelgraph and encouraged all groups to secure Home Helpers. Other features—a quiz on African proverbs, an African grace, said by a Lochwinnoch member, an African skit presented by the local Mission Band, and the story of Mary Slessor told by Miss McDiarmid, who, despite her blindness, Mrs. Meredith told the children, had stored her mind with *good* reading. Several members took part in choruses and recitations. Lochwinnoch won the banner.

At sectional meetings at Almonte, Cobden, and McDonald's Corners the speaker was Mrs. N. G. Anderson, Perth.

At the regular meeting of St. Andrew's Auxiliary, Perth, tribute was paid to the late Mrs. Colin A. Campbell, who had been treasurer of the Auxiliary since 1926 and also a Presbyterial officer.

Orangeville — More than 30 women met with the C.G.I.T. for an affiliation service at Mrs. R. S. Hardy's home. Mrs. Carlyle McMillan, leader of this fine group, was in charge, and Mrs. John Fraser, Presbyterial Secretary, spoke to the girls of the great need for spreading the Gospel of Christ, and the help they could give in prayer, gifts and service. Mrs. Hardy, presenting the affiliation badges, said that it was expected that some day these girls would be leaders in the Women's Missionary Society.

Ottawa—A number of the Presbyterial Executive accompanied members of Presbytery to Hawkesbury, and while the Presbytery met at the church, the ladies were cordially welcomed to the manse by Mrs. Crawford Scott. Mrs. Harcourt Emra presided, Mrs. J. Logan-Vencta led in the period of worship, and Mrs. A. G. Cameron gave a fine report of the Provincial meeting. Reports were received from the various secretaries. Luncheon and tea, generously provided by the Hawkesbury ladies, was enjoyed by members of both Presbytery and Presbyterial.

Sectional meetings were held in Russell and Manotick; several members of the Presbyterial Executive attended them.

A Mission Band rally was held in Manotick, Mrs. Barkwill, leader of the Sunshine Band, presiding. Mrs. William Eadie, a former leader of the Band and Presbyterial Mission Band Secretary, briefly outlined the Band's history, and Mrs. W. Fuller, the present Children's Secretary, presented several seals and certificates. Mrs. J. R. Hill was the guest speaker.

Stratford—On September 11th a special meeting was held in Knox Church, St. Mary's, to mark the sixtieth anniversary of the Knox Auxiliary. Devotions were conducted by Mrs. W. Henderson, and Mrs. Joshua Vanstone welcomed visitors and representatives from nearby Auxiliaries. The story of the years was told by Mrs. George Wood. Greetings were brought from the Presbyterial by Mrs. A. Hamilton, Atwood, paying tribute to the sterling qualities of the pioneers who laid the foundation on such a solid basis of character and genuine service; from the Provincial Executive, by Mrs. Scobbie, referring to the valuable lessons to be learned from scanning the past and present and envisioning the future; from the Presbytery, by the Moderator, Rev. B. L. Walden, who paid tribute to the faithfulness of women in the life and work of the church.

Toronto—The Women's Missionary Society has sustained a great loss in the death of the late Mrs. W. A. Wallis. A charter member of Woodbridge Auxiliary and president for twenty-five years, she always stressed the importance of missionary education and effort. On removing to Weston, Mrs. Wallis was made an Honorary member of the Society, in recognition of her devoted service.

QUEBEC

Miss Mary F. Greig, 2168 Paris St.,
Montreal 22, Press Secretary

At a rally of the Young Women's and Evening Departments of Montreal Presbyterial, held recently in Melville Church Hall, Westmount, Miss Margaret Kennedy of the Bhil Field, India, gave a challenging address based on Ephesians 5: 16—"Redeeming the time, because the days are evil". What wonderful teaching those new Christians must have had from Paul, she said, to turn them from the evils of those days! She herself has felt the need in India to be able so to inspire people that they would turn from evil and find in Christ their Redeemer. Now as then the days are evil, and we should make the most of the time that is at hand, so that in doing our work we may be saved from a meaningless existence and may do our work according to God's purpose. She told how the Bhils redeem their animals from evil spirits by sacrificing one of them. Thus even in their animism they have grasped the truth that for redemption there must be sacrifice.

Miss Lillian Morton, who presided, introduced Miss Isabel Taylor, who is conducting a nursery school at Tyndale House, and Miss Muriel Judd, who lately came from Val d'Or to the Chinese work in Montreal. Miss M. A. Rowat, Presbyterial President, spoke of the necessity of obedience to the Christian life. Mrs. N. Dunlop and Mrs. M. MacDonald gave a report of the camp for the Evening Department of

Continued on page 440

Treasurer's Statement

September 30th, 1946

RECEIPTS:	
Annuity rates received from workers	$ 467.38
Refund from Rocky Mountain House Hospital	1,628.30
A Friend, In appreciation of Miss Stringer's work	
''Scholarship for Girl in Ludhiana Medical College''	100.00
''Christian Literature for Mrs. Gehman''	25.00
Birtle Indian School, Government Grant	180.00
Offering at Council	62.74
Mizpah Faith	25.00
Transferred from Legacy, repairs to Holiday House	1,520.12
Ewart Trust Fund	300.00
PROVINCIAL GIVINGS:	
Manitoba	293.40
Manitoba, Supplies	86.00
Ontario	5,000.00
Ontario, Supplies	400.00
Quebec	1,975.00
Quebec, Supplies	588.50
	$12,651.44

DISBURSEMENTS	
Weirdale Nursing Home	$ 10.00
Chinese in Canada	747.75
Indian Schools:	
Birtle	158.32
Birtle, Government Grant	1,589.26
Cecilia Jeffrey	162.49
Cecilia Jeffrey, Government Grant	2,703.83
Mistawasis	45.00
Supplies	1,003.52
India:	
Bhil Field	4,626.65
Jhansi Field	3,798.75
British Guiana	2,227.50
Christian Literature	137.50
Publications	647.71
Deaconesses	1,494.57
Organization	847.00
Children's Centres, Montreal and Vancouver	543.33
Missionaries' Travelling Expenses	550.00
St. Margaret's Girls' Centre	483.18
Rehabilitation Committee	100.00
Administration	827.82
Exchange	11.52
Income Tax	2.40
Council Meeting	395.35
Life Membership	75.64
Student	100.00
Chinese work in Montreal	61.35
Special Course for Candidate	218.34
Grants	1,450.00
	$25,018.78

RESERVE FUNDS:

RECEIPTS:

Legacy Fund—	
Estate of the late Robert Garroch, through Sheffield Church	$ 377.25
Interest	46.10
Overseas Fund—	
Interest	38.70
Sustaining Fund—	
Interest	20.13
Pension Fund—	
Interest	11.14

Special Fund—	
Interest	34.82
Peace Thanksgiving Fund—	
Ontario	512.08
Manitoba	10.00
Saskatchewan	20.00
British Columbia	2.00
Exchange	.30
	$1,072.52

DISBURSEMENTS:

Pension Fund—	
Government Annuities	$1,176.28
Legacy Fund—	
Repairs to Holiday House	1,520.12
Repairs to Buildings on Jhansi Field	1,742.00
	$4,438.40

(Mrs. Daniel) Helen M. Strachan, *Treasurer.*

Provincial News continued from page 438

Toronto Presbyterial, which they had been privileged to attend. The devotions were taken by Miss Martha Brown.

SASKATCHEWAN

Mrs. J. A. Watson, Box 1056,
Weyburn, Press Secretary

Moose Jaw Presbyterial—Miss Rae Starrett, student deaconess, was the guest speaker at the September meeting of Knox Auxiliary, Weyburn, and delighted all as she spoke in a charming, natural manner of her summer work and her joy in Christ's service.

Saskatoon Presbyterial—At the August meeting of the Wilkie Auxiliary Mrs. S. J. Kirkland gave a most interesting review of the book *Daughter of Africa.* Using a map of the world, she traced the missionary travels of an educated Christian African woman in 1938 and 1939, as a delegate from Africa to the Madras Conference and then a member of one of the "Madras teams" to come to the United States and Canada. The theme word "willingly" used in the roll call was brought out in the Scripture reading and in a short talk by the president.

At the September meeting of St. Andrew's Auxiliary, Saskatoon, Mrs. J. W. Broatch led in the devotional period, basing her remarks on Psalm 27. Mrs. A. Johnston, Mrs. M. Jackson, and Mrs. J. Brand each gave an account of the life and work of an outstanding African Christian, pointing out that the work of these educated African Christians is an inspiration to all Christians and should spur us on to greater missionary endeavour.

FOR LANTERN SLIDES APPLY TO:

Alberta.—Mrs. A. C. McArthur, 1337 14th Ave. W., Calgary.
British Columbia.—Mrs. A. Barry, 530 E. 8th Ave., Vancouver.
Manitoba.—Mrs. D. Duncan, 830 6th St., Brandon, Man.
Ontario.—Room 801, 100 Adelaide Street West, Toronto 1.
Quebec.—Mrs. J. H. Currie, 3648 Durocher St., Montreal.
Saskatchewan.—Mrs. J. H. Cameron, 916 Spadina Cres., Saskatoon.

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Orders must be sent directly to the PRESBYTERIAN WOMEN'S MISSIONARY SOCIETY, Room 800, 100 Adelaide St. W., Toronto 1

Book List

STUDIES 1946-47

For Senior, Evening and Young Women's Auxiliaries	
TOWARDS A CHRISTIAN INDIA with Programme Outlines and Services of Worship on the Lord's Prayer	$ .50
For Girls' Groups	
TALES FROM INDIA. By Basil Mathews with Programme Outlines and Services of Worship	.75
For Children's Groups	
FIG-TREE VILLAGE. By Grace McGavran (for Primary)	.65
SHERA OF THE PUNJAB. By Irene Mason Harper (for Juniors)	.65
(Each packet contains programme suggestions.)	

Other books

THIS IS INDIA. By Arthur T. Mosher	.35
INDIA AT THE THRESHOLD. By L. Winifred Bryce	.70
SALUTE TO INDIA. By J. Z. Hodge	.70
OUR COUNTRY IS INDIA. By young Indian writers	.70
BEHIND MUD WALLS. By C. V. and W. H. Wiser	.85
THE KINGDOM WITHOUT FRONTIERS. By Hugh Martin. The Witness of the Bible to the Missionary Purpose of God	.70
CHRISTIAN WORLD FACTS. 1946-47	.25
WALL MAP OF INDIA	.35
FRIENDSHIP MAP OF INDIA	.35
PICTURE MAP OF INDIA	.60
FRIEZE PAINTING BOOK—INDIA	.40

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Form of Bequest

I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .... dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Miss Lees 09

Vol. XXII DECEMBER 1946 No. 12

THE GLAD TIDINGS

Christmas Bells

I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men!

And in despair I bowed my head;
"There is no peace on earth," I said
"For hate is strong,
And mocks the song
Of peace on earth, good-will to men!"

Then pealed the bells more loud and deep:
"God is not dead; nor doth he sleep!
The Wrong shall fail
The Right prevail,
With peace on earth, good-will to men!"

—Longfellow.

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

Women's Missionary Society, W.D.

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Authorized as Second Class Mail, Post Office Department, Ottawa.

The Glad Tidings

Vol. XXII TORONTO, DECEMBER 1946 No. 12

Editorial

The Council having approved the appointment of Executive Secretaries, the Council Executive now announces the appointment of Miss Laura K. Pelton as Secretary for Overseas Work and Miss Frieda Matthews as Secretary for National Work. Their long experience in the work of the Women's Missionary Society especially fits these new secretaries for the duties they are undertaking.

Correction—We very much regret the error in the report of the Finance Committee's first recommendation, page 409, November *Glad Tidings*. The amount was *$16,000, not* $1,600 as printed.

Although most subscriptions for 1947 should be in before this number reaches our readers, we recognize that in some cases there has been delay this year where *Glad Tidings* Secretaries had already received some, or all, of their subscriptions before learning of the increase in the yearly rate and needed more time to get in touch with subscribers again. So far as we have heard, the fact that the price had to be raised has been accepted with little or no question. Our readers have all been aware probably of the rising cost of paper (as well as the shortage) and of labour during these past years, and have found that newspapers and magazines generally have raised their rates, or are now raising them. As we reported earlier, even during these last years our receipts have not been sufficient to meet our increased expenses. Yet our contract for the printing of *The Glad Tidings* ''has been running for some years without any appreciable increase'', although the printers' costs ''have been gradually increasing''. This year, however, there has been a considerable increase in paper costs and a larger increase in labour costs, ''both increases being by Governmental authority'', and some weeks ago we were advised by the printing company that it was now necessary to increase their prices. Hence, the Council's decision that our subscription rates must be raised, to meet the much greater cost of publication. To date, we have received no complaint about the increase—even now, of course, it means only about 4 cents a month, or 5 cents if the magazine is mailed directly to the subscriber.

Synodical Societies

By Mrs. W. A. McLennan

AT the meeting of the Council in October, in accordance with the notice of motion given at the Council meeting in 1945 it was duly moved and seconded and agreed that Synodical division be adopted throughout the Society. This means that the four western Provincial Societies will become the Synodical Societies of British Columbia, Alberta, Saskatchewan and Manitoba and that the Provincial Societies of Ontario and Quebec will become the Synodical Societies of Hamilton and London, Toronto and Kingston, Montreal and Ottawa. This brings the Society into line with the Synods of the Church.

The Synodical Society of Hamilton and London will consist of the Presbyterials of:

Hamilton, Paris, London, Chatham, Sarnia, Stratford, Huron, Maitland, Bruce and Owen Sound.

The Synodical Society of Toronto and Kingston will consist of the Presbyterials of:

Kingston, Peterborough, Lindsay, Toronto, Orangeville, Barrie, North Bay, Temiskaming, Algoma, Saugeen, Guelph.

The Synodical Society of Montreal and Ottawa will consist of the Presbyterials of:

Brockville, Glengarry, Lanark and Renfrew, Ottawa, Montreal, Quebec.

Provincial Societies cease to function at the end of December 1946 and, in order to bridge the gap until the officers may be elected for the Synodical Society, a Provisional Executive in each of the three eastern Synodical Societies has been set up, whose responsibility it is to arrange for the time and place of the first annual meeting, prepare a slate of officers to present for election, plan the programme and make all other arrangements incident to the annual meeting. It is confidently expected that with the war ended and with this smaller grouping of Presbyterials, the full representation from Presbyterials, Auxiliaries and all other branches at the annual meeting will be restored where of necessity it has had to be cut.

In due time each Presbyterial will receive full information from its Synodical Provisional Executive. We covet for that Executive and for the new officers to be elected the enthusiastic and loyal support of each and every member. In the smaller grouping of Presbyterials we hope and expect that many women whose abilities were not discovered in the large provincial group will now be drawn into positions of leadership and responsibility.

Believing that with this re-organization from Provincials into Synodical Societies we shall be better able to do the work of our Women's Missionary Society, which is a part of the work of the Presbyterian Church, let us go forward with a rededication of ourselves ''comparable to the need''.

Call to Prayer

A Prayer For Guidance

O GOD, the Father of us all, Who art the Source of Righteousness and Peace, mercifully receive the prayers we offer for our anxious and troubled world.

We confess that we have had our part in those evils that are manifest to-day and we ask Thy forgiveness.

Grant to each one of us grace to do Thy will and to understand one another.

Guide those who, by their counsels, lead the peoples of the world.

Strengthen and unite us all in Thy Love, that we may become instruments of Thy peace and have our share in the healing of the nations.

Through Jesus Christ, our Lord. Amen.

Prayer at 12 Noon (whenever possible).

Grant that all men everywhere may recognize their need of God and turn to Him. Fill my heart and theirs with the spirit of our Lord Jesus Christ.

* * *

The Daily Prayer card issued by the Call to Prayer Committee was widely used throughout Canada during the war. It is hoped that this one will be used as widely in these days when peace has to be won.

Card may be obtained free of charge from our Literature Department, Room 800, 100 Adelaide St. West, Toronto 1.

God calls by His Angels,
God guides by His Star,
That the voice and the vision
May reach afar,
By the beauty of music,
The glory of light,
He speaketh to all men
Through sound and sight;
By His Heart of Compassion,
His Gifts from above,
He draweth the nations
With cords of love.

—A.R.G.

More Notes from the Council Meeting

AT the dinner meeting on Monday evening, September 30th, Dr. Barclay, Chairman of the Advance for Christ and Peace Thank-offering Committee, expressed their appreciation of the gifts made by our Women's Missionary Society towards the rebuilding of church life in Europe; with these and the $43,000 given from the Peace Thank-offering by order of the General Assembly, the total Presbyterian contribution was $50,000. They were particularly happy, he said, about the Peace Thanksgiving Fund the women had raised. Referring to the raising of the Advance Thank-offering, he said that each Presbytery was being asked to see that its allocation was raised; some churches had already gone beyond their allocations, many had still to give, and others could give more. He had not known anything in the past twenty years that had drawn the people of the Church closer together than this Advance for Christ—and it would continue to draw them together in unity of spirit to work as one, for the Church, he was convinced, was ''ripe for expansion''. For this, material resources were necessary, and the Peace Thank-offering, which would benefit missionaries and enable them to do much more effective work for the Master, ''is evidence that the pulse of The Presbyterian Church has been quickened of God''. The present Advance in all communions, he concluded, was ''an attempt to take Jesus seriously''.

The Rev. K. H. Ting, who has come to Canada to be Missionary Secretary of the Student Christian Movement for a year at least, was introduced by his predecessor in that office, the Rev. R. M. Ransom, who was expecting to leave shortly for China. Mr. and Mrs. Ting are both graduates of St. John's University in Shanghai, where Mr. Ting was a Student Christian Movement Secretary and later pastor of a church.

To understand China to-day, Mr. Ting said, one must be able to visualize the two Chinas—the old and the new. Underneath the present critical situation there is the basic fact of the struggle between the old China and the new.

After over 100 years of missionary activity Christianity has taken root in China and become an integral part of life there, but there is more to be done, and the weaker Churches need the help of the stronger. He was not sure when Christianity first came into contact with the life of China, but it was interesting, he said, to think that the three wise men came from the East and legend, if not history, had it that one was a Chinaman. Christianity, however, did reach China in the seventh century (brought by the Nestorians), but it could not take root and 250 years later it had disappeared. In the 19th century when the modern missionary movement started, Christianity was regarded by the Chinese people as something foreign—to them it was not ''Christianity'' but ''foreign religion''. Even in 1900 it was still a ''foreign'' religion. Since then the situation had changed—and the change was brought about by the life, work and message of the Church. During the war years the Christian Churches served the nation in many ways. It was Christians who first went out to serve the army and care for the wounded soldiers. (The peace-loving Chinese had looked down on soldiers.) Thus ''they showed the people a newer, better conception of Christianity.'' To be a Christian in China, Mr. Ting reminded his hearers, often means ostracism, the convert being cut off from family and friends. Yet the influence of Christianity has been growing, with the infiltration of Christian ideals and philosophy into secular thought and life; and many non-Christians have been educated in Christian schools. The majority of the political leaders are Christians or products of Christian institutions.

Formerly many Christians thought of themselves not as members of the Church in China but as ''American Mission Christians'', ''Baptist Mission Christians'', etc., but to-day they are conscious of themselves as members of the Church of China. With the development of Chinese leadership Chinese Christians have come to realize their responsibility. During the war years, especially in occupied areas, they learned the necessity of self-support. And as they have come to regard the Church as their own, the result has been much better attendance at services, larger contributions, and more people contributing—poor farmers give vegetables, chickens, etc. Thus Christianity, which was introduced into China from abroad, ''has gone deep into the soil of China'', has penetrated into the life of the people and been accepted as their religion. The foundation is there to build on. But for that building missionary support from the stronger Churches is not only desirable, it is essential.

The Christian Gospel is the revelation of God—for all men. By what right, then, should people be denied the precious gift of God? Mr. Ting asked. Of the 400,000,000 in China only about half a million are Christians. If China can be christianized, it will be a great Christian force in the world. ''Therefore,'' he urged, ''help us now, when the opportunity is just right, and soon we shall be strong enough to move our position from the receiving end to the giving end.''

In Other Lands

IN introducing the discussion of the Society's overseas work, Mrs. Pae stressed the necessity, "in spite of world conditions and, in many cases, because of world conditions", of continuing to strengthen all overseas mission work.

BRITISH GUIANA

After referring to the great progress being made in British Guiana and the fact that Miss Elspeth Davidson had begun her first term as a missionary teacher in Berbice, Mrs. McClure presented Miss Dorothy Douglas, who told of some of the opportunities and needs on that field.

For work among the women, which has been growing in the three counties since it was organized in Berbice when Mrs. Dickson went there five years ago, more workers are badly needed, Miss Douglas said; if all homes could be visited, this work would show an astonishing increase. There is urgent need, too, that work should be developed in the Corentyne district, where on the two plantations, Albion and Port Mourant, there are 20,000 East Indians, eighty per cent. of them non-Christians. There are two churches, at Albion and Port Mourant. On the Albion estate Mrs. Dickson had eleven Sunday Schools. Children were eager to come, and elders were willing to go from one to another all Sunday—and more would be willing, if there were some one to lead the way. At Port Mourant there are great opportunities for Christian work, but so far no missionary could be spared to live in that important East Indian centre. The Corentyne High School, with over 200 pupils, is entirely under the Mission, and affords an almost unlimited opportunity, Miss Douglas stated. The Port Mourant estate has given ten acres of land on which to build a new school, but that has to wait till some one can be there to superintend the building. The aim is to make it a vocational school. A girl, well qualified in religious education, is taking a home economics course, to be ready to teach there; and there should also be classes in agriculture, animal husbandry, and machine shop work. This could be, if there were people to undertake the work. Also needed was a place to train women as Christian leaders—and Miss Douglas would like to see such a training school there, with courses in Bible study, home economics, etc. Many would come for such work, especially as many East Indian parents are not yet willing to send their girls to High School. But the building of the High School must come first. A primary school is also needed there, and she hopes there may be a kindergarten—there is none in British Guiana. She believes the people would be ready to help, if a beginning could be made; but missionaries qualified for such work would be needed.

The village of New Dam offers another opportunity for advance. In this "bit of India" in the middle of a plantation, to which one goes in a boat drawn through trenches by a mule or a donkey, there are 1,300 Indians, with only two Christians, the head teacher of our school and his wife. The children, although not Christian, have a surprising knowledge of Scripture. There should be a worker there, but the first need is for a house for a catechist to live in.

The opportunity for the Church in British Guiana is at present greater than ever before, because the Indians themselves have caught a glimpse of what it means, Miss Douglas declared. As a pastor said to her, if they could have ten years, with the best help our Church in Canada could give them—in missionaries, institutions, and money—the Church would be established. "They are asking for ten years, what are we going to do for them in that ten years?"

INDIA

Three of the Society's missionaries were on furlough, Mrs. Pae reported: Miss Williamson of Amkhut, who had arrived the week before, Miss Kennedy, and Miss MacMurchy, who expected to leave for India again in November. Miss Magee had just left, to return to Jhansi, and Dr. Thurrott hoped to sail from India about the middle of October.

The Helen Macdonald School at Jhansi, Miss Stringer reported, had 287 on the roll, and 142 living in the hostel. There is one new teacher, Miss Ruby Samuel, a former pupil who had just finished the teacher training course; but the school is still understaffed. Twelve senior girls are attending the Government High School in Jhansi city. Since our school was opened, girls' education has made rapid progress, Mrs. Pae said. Then there was one other school for girls, but very few Hindu girls went beyond the 4th class. Now we have six schools, many more apply for admission than can be accommodated, and most of the girls continue to the 8th grade, and matriculation. Teachers are better trained, too. Much more could be done, were scholarships available for both boys and girls, for many students wish to go on to more advanced work, but parents cannot afford to send them beyond High School. They cheerfully paid the higher school fees required this year, however. This year three girls were ready for further training. Pushpalata Moti Lal wished to study medicine at Ludhiana; Barbara Joshua to go to train as a nurse; and Sushilmani, one of the orphans, had passed her Government Middle School examination and should go on; with training she would be a valuable worker. Scholarships would enable such students to get the more advanced education they needed. When India is looking to her own people for leadership, educated Christians can exert an influence out of all proportion to their numbers; but if Indian Christians are to lead, they must be trained.

The Babina congregation was building a church, the people making a real effort to do as much as possible themselves. When Dr. Thurrott left, Miss Simpson would be in charge of medical work there, as well as the dispensary work she and Miriam carried on.

Turning to the *Bhil Field,* Mrs. Pae asked members to remember that the last Friday of each month was a day of prayer there.

At Jobat Miss McConnell has a class of fifteen training as nurses, several of them Bhil girls from the Amkhut school. Miss Scott moved to Jobat when Miss Kennedy came home, Miss Sherrick and Miss Douglas having charge of the Amkhut hostels, as well as the school, while Miss Williamson is on furlough. Miss Douglas was enjoying working with the children, in hostels and Home; in the latter they had some very promising children, she said; and in their overcrowded hostel the boys were taking a pride in keeping things in order and improving conditions.

Mrs. Pae then presented Miss Kennedy and Miss MacMurchy and asked them to speak of the work as they knew it. As Miss MacMurchy told of going out from Jobat to care for men and women in need and, when necessary, bring them in to the hospital, to visit former patients and their families, and of boys and girls, men and women coming or being brought by friends to the hospital for medical care, one realized more clearly what it means to that whole district to have a Christian hospital at Jobat. It is hoped, she said, to extend medical work on the field, so that more of the people may be reached; as more nurses are being trained, some would be able to go out to live and work in the villages. But there, as on other fields, more missionaries are urgently needed, as well as more trained Indian workers.

Telling of her evangelistic work in the Jobat district, Miss Kennedy spoke of the joy of seeing non-Christians drawn by the Gospel message, catching a glimpse of its meaning for them, and gradually coming to know Jesus Christ and a new life free from the fear by which they had been bound; and watching new Christians growing ever stronger in the faith, in spite of family opposition and the customs and traditions of centuries. In that area for which our Church is responsible, the opportunity is great, and the need—for missionaries and spiritual and material support, that Indian leaders may be raised up to carry on the work of bringing their people to Christ.

FORMOSA

Miss Hermanson had sent her best wishes to the Council and asked that the members continue to remember Formosa in their prayers. The difficulties are many, but the opportunities great. ‘‘We need more workers,’’ was her earnest plea. Reminding the members that Miss Hermanson had been loaned to the China War Relief Committee for one year, Mrs. Ferrier paid tribute to her work in helping to rebuild the ‘‘waste places’’ in Formosa. (For accounts of this work, see Miss Hermanson’s letters in the September, October *Glad Tidings* and this issue, page 456.)

CHINA

Work in South Yunnan has its centre at *Kienshui,* where Mrs. Gehman has been for nearly a year; and the Rev. and Mrs. Malcolm Ransom will be going there, too. Property was secured for a church and a hospital; and in the latter, which was leased for ten years, are living quarters for the missionaries. Of the encouraging progress made during the year Mrs. Gehman has written in letters that have appeared, in whole or in part, in *The Glad Tidings.* In a special letter to the Council, which Mrs. Ferrier read, she told of the work of the Kienshui Mission.

Special contributions to other work in China were given this year—$500 to enable Miss Tong, a church kindergarten worker in Kweiyang, to take a special course in kindergarten work; and a small grant towards work among Chinese orphans in South China.

From Mrs. Gehman’s letter to the Council:

. . . When on May 5th Chung Ming Hospital opened, Kienshui, with a population of 60,000, and Kienshui valley, with some 300,000 people, for the first time had doctors and nurses and a hospital to minister to its sick. . . . The people who a few years ago drove out the first missionaries and burned their church now seem eager to listen to our evangelists. . . . The first day the doctor saw 14 patients, now the average attendance is from 20 to 40; some come ten miles or more for treatment. . . .

Yang Chun Ming, a new Christian, is learning very quickly to do the sterilizing, change dressings and give treatments. He is very much interested in his work and I don’t know how we would manage without him. The people show their gratitude just as those at home do. They bring fruit and flowers and say, ‘‘Ching Tso La Ga’’, which means, "I'm going now, you please sit down." One blind man, after I had changed his dressing, got down on his knees and began kaotowing before I could stop him. . . . We are hoping soon to have two Chinese nurses and take in student nurses, so that we can admit those requiring hospitalization. So far we've only been able to admit emergency cases. We are glad to see some of our patients in church on Sunday.

Paul Wu is on furlough just now and Mr. Teng is very busy with the work of the church, conducting services and prayer meetings each day. Mrs. Teng has charge of the women's meeting and assists in the Sunday School and visits in the homes. Their three boys are a tremendous help in the singing. . . . Miss Watkins has an English Bible class of some 20 interested and promising young people, largely high school students, which meets twice a week. Julia Tuan, our language teacher, interprets for her and teaches singing, mostly hymns, to a large group of students; she also assists with a young people's group (about 40) who meet at the church every Thursday evening.

A church school was opened, especially for those who can't afford to go to high school or are preparing to enter it, and those who are interested in further study; Chinese, English and mathematics are taught. In the two classes, day and evening, 38 students were enrolled during the first term. Nine out of ten of these attend church services.

Church givings are very good, considering the present high cost of living, and the services are well attended. On June 16th we launched a church building fund. This is a matter very dear to the hearts of Mr. Teng and Mr. Wu, our evangelists. We all hope to be able to build our own church, preferably on a vacant lot next our hospital compound, before the lease on our present building expires two years hence. . . .

Our temple drum summons us to evening prayers. All on the compound are expected to attend and usually do. Florence, Julia and I take turns leading the fellowship period and on Saturday evening we go down to the church for choir practice.

. . . We need your prayers and your support if we are to have the Biblewomen we need and the equipment for our 60 to 70 bed hospital, for such is the capacity of this temple and the need of the community.

CHRISTIAN LITERATURE

In speaking of Christian literature work to which the Society contributed, Mrs. Cherry referred especially to help given in sending *Evangelical Truth* to Ukrainians in Europe; to the Christian Literature Society of China, now back in Shanghai, and the editorial work of Mr. Zia and Miss Brown, and the effort to provide books for Chinese children; to the *Christian Home Bulletin* in India, to be edited by Mrs. G. P. Bryce; to *Listen*, and the Home Library series and other material provided for Africa by Miss Wrong and the International Committee; to the magazines in other countries subsidized by the Committee for Literature for Women and Children; to literature for workers in British Guiana; and to help given for French literature in Quebec and Chinese literature for Chinese in Canada. Everywhere the need for Christian literature was great.

Visual Aids for India Study

THE Visual Education Committee announces that motion picture films are now available for church groups. Also new are sets of 2 x 2 slides—Land of Perpetual Summer (Kodachrome views of British Guiana) and Victory Seeds in China (coloured); a third set, Formosa, will be ready early in the New Year.

As the 1946-7 mission study for all groups, Senior Auxiliary to Mission Band, and Young People Societies, is on India, the following films and slides on India are of special interest:

Motion Pictures:

(Available from Visual Education Committee, Room 801,
100 Adelaide St. W., Toronto 1.)

Touching the Untouchables
Ganges Farmer
Dhula the Bhil
Heart of India

(From National Film Society of Canada, 172 Wellington Street,
Ottawa, free of charge.)

Daughters of India
Changing Face of India
Handicrafts of India
Land of Five Rivers

Lantern Slides:

Tour of India
We Visit the Bhil Field
Jhansi City
Bhil Field } For Junior groups—10-slide sets
Jhansi Field }

For further information about films and slides, apply to Visual Education Committee, Room 801, 100 Adelaide St. W., Toronto 1.

A Trip to Bombay

Just back from Bombay, Miss Isabel McConnell of Jobat writes (September 11) of conditions when she was in that city.

. . . At Dohad station a young man came up to me and asked where I was going. I told him I was going to Bombay. ''What do you want to go to Bombay for, don't you know there are riots there''? I did not know, as we did not receive a paper on Monday and we had not been listening to the radio the previous evening. Perhaps if I had known I should have postponed my trip. It was a bit difficult to get a seat on the train, but I stood in front of a ''Ladies Only'' compartment in which four men were sitting and told them I wanted to get a seat in that compartment. . . . The guard had some words with the men and then in a very apologetic voice said to me, ''If you will 'sit in', these people will all get down at Baroda and then you will be able to travel in comfort.'' I ''sat in''—once I had climbed over a few boxes I made myself comfortable by keeping my feet on top of a very large zinc bath tub filled with rugs, cushions, etc. Besides the men, there were five women and six children in the compartment. At Bombay there were crowds of coolies on hand but not many taxis or victorias. I managed to get a victoria as I was not going a great distance from the station. During the drive over to the Methodist Home the driver said to me, ''Too much trouble in Bombay, 24-hour curfew.'' I saw nothing to indicate riots on my way from the station, but I was greeted with the words, ''You are a brave lady to come to Bombay at this time.'' . . . I was told that conditions were quite bad, and we might not be able to go out of the house that day. As the ''daily'' paper had not come yet, it was not definite whether we were in the curfew area or not. . . .

. . . One does not very often have the opportunity of hearing some of the educated Indians take part in discussions of various kinds, so I was very glad to be able to ''listen in'' to the discussions at the breakfast table. One was about the different people who had been selected for post-graduate work through the Crusade for Christ Scholarship Funds. Apparently there was some dissatisfaction about the young people who had been chosen. It was most interesting to hear the arguments put forward by a young Indian woman, who gave several instances of people who had had a great many advantages for study and for preparing them to take places of leadership in their own country. She said that they were in places of leadership, but very seldom was that leadership in the Church. It seemed to be a great burden to her that so few of these people were doing anything to help the Indian Church. She pointed out that great care should be taken in choosing the right people to be sent for such courses as they were to get in the United States of America, that they should be young men and women who were in good standing in the Church and were seeking to do something for the Church. . . .

. . . At 9.30 a carload of us started off down town; the first thing I noticed was that the police were all wearing steel helmets, they had taken to wearing them because of being pelted with soda water bottles from houses. . . . The flag of the Congress was flying in many of the streets, but in some places there was also a black flag, the flag of the Mussulman protesting against the new Government, with shoes and brooms indicative of the insult which had been handed to the Muslims. In several places I noticed that the Congress flag and the black flag were tied to the same tree. Where black flags were in the majority one could feel a greater tension and we decided it was best not to loiter too long in those areas. We went to one of the main markets for some supplies and then drove right into the city; less than fifteen minutes after we left the market we heard that it had been closed almost in a twinkling as someone had been stabbed. Shops were shut up very quickly and people went off to their homes. In the city proper business went on as usual, except that where there were large plate-glass windows the shutters had not been removed. When I took some watches to be repaired I was told that the workmen were afraid to come to that end of the city and as they were not sending any one out of the city, it would not be possible to have watches repaired or films developed.

In spite of the fact that business was held up in so many parts of the city, I was very glad to be able to do most of the business I had to do in Bombay. One could feel the tension in most places and people were very nervous and afraid. During the two days before I arrived, the hospitals had reported 70 deaths and 250 wounded. Drastic measures were adopted in the disturbed areas, but in spite of the military and police the trouble continued. In one very badly affected area curfew for 24 hours was enforced and this had to be extended to 48 hours. There were many instances of stabbing and shooting—stabbing seemed to be the favourite means of doing damage; and it was said that the drivers of the victorias thought nothing of running into the markets and stabbing people and then running out again to their vehicles. Had I known that sooner, I should not have hired them so often. . . . At night, the homes of the Congress people were gaily illuminated, while Muslims were observing the time as a time of mourning. Mr. Gandhi said the day of '*Purna Swaraj*' (complete freedom) had at last been opened, but he advised against too much jubilation when the large section of Muslims were sad and sorry. "It is a memorable day in the annals of Indian history," he said.

The first day I was in Bombay Dr. Ambedkar was expected at the Home for tea. Having met him there once before, I was looking forward to meeting him again. . . . When he did not come, our hostess thought something must have happened as he never broke an appointment. She telephoned later and found him at his home. He said that at two o'clock the Commissioner had telephoned to the offices and told all magistrates and officers to go to their homes immediately and to "stand by", in case they were needed in a hurry. Fighting had broken out in another part of the city and conditions were quite serious, so that he could not keep his tea engagement.

We were advised against going on buses at all, as they went through some of the areas where there were a lot of hooligans who did not care what they did. I used taxis all the time, except one evening when I came home on the train. It was most unusual to *feel* the quiet of Bombay after 7 p.m. Usually it is very difficult for us to sleep when we go there from the quiet of the jungle, but not so this time; one heard an occasional car, but because of curfew all over the city from 7 p.m. quietness reigned. Some ladies who arrived on the train after 7 o'clock and started out to find a taxi were turned back by the police; they thought they would have to spend the night in the station, but they got on a local train and came to Central station and the coolies were able to bring them over to the house without any trouble. One lady said, "I have been in India since 1901 and this is the first time the police have ever turned me back."

My three days went by very quickly as there was so much excitement all the time. Usually when we go to Bombay we plan to bring back fresh vegetables and fruit. I did not know whether I could do that or not. I telephoned to the market to ask if the shops were open and was told they were, so I took a taxi and went down, to find they had closed in the meantime—a man had been stabbed just fifteen minutes before and all the shops closed at once. I did not stay around very long. I was fortunate later in the day to be in a back street where there was a little vegetable market, and was able to bring home some vegetables, after all. . . . As I began to pack that day I heard an awful scream and going to the veranda to see what had happened, I saw three young men running for all they were worth; people were shouting after them and there was great excitement. Going to the other side of the veranda, I saw a young lad about 14 or 15 walking along very slowly and from the back of his shirt I could see he was bleeding. I heard that when he went to deliver his milk he had been stabbed in the back. When I saw him he was going to the police who had just arrived in a "jeep", they took him to the hospital. There seemed to be no reason at all for the lad being attacked, but that was the sad part; in so many places it was innocent ones who were made to suffer. The day before a young lad had been stabbed at the other corner of the street. I was glad to be leaving Bombay that evening. I was reminded of the days in Ireland when the Sinn Feiners were at their worst and we had to be protected by the military as we went to the office.

The members of the Viceroy's Council were sworn in on September 2nd, and then took over their respective portfolios. The task of the new Government is no small one, but they seem to be pressing right ahead. We watch daily for new developments and wonder how it will all affect us. Time will tell what it will mean to the foreigner. I see that Pandit Jawaharlal Nehru, India's first Prime Minister, is to represent India at the Peace Conference. He has already announced that he will call a conference in New Delhi of the representatives of all the Asiatic nations to consider the political freedom of the various countries and the amelioration of their social and economic conditions.

We had a funny experience on the train coming home. I was with another missionary when the bearer came to ask us if we would have dinner. We asked him what we could have. He said, "Mutton, no curry rice, no bread, no soup and no pudding. The new Government!" We told him to bring whatever he had, and to our surprise at the next station he brought us soup, roast chicken, vegetables, fruit cup, bread and butter *and* cheese and crackers. We exclaimed and said, "If this is the rations of the new Government, we have no fault to find."

I am glad I had the trip to Bombay at this time as it gave me an insight into the life of the city during the disturbed time and let me see some of the effects of the nationalistic spirit with which we do not come in contact very much. Living away from "the madding crowd" as we do, we are not familiar with what goes on outside our peaceful community. Sometimes it seems as if we are in another country altogether. Saturday evening when I attended our prayer meeting I felt I wanted to send up a special note of praise and thanksgiving for being permitted to live in such peace and quietness when so many innocent people in different parts of India were suffering so much. Bombay was not the only place where people were being killed; when the hooligan element spreads abroad there is no end to the destruction.

We need to be much in prayer for India these days when so many changes are taking place. It is the one way we as Christians can help. It was interesting to see that the Christian member of the new Government was put in as Minister of Finance.

Mackay Memorial Hospital Admits First Patients

Miss Hermanson writes (September 24th) of progress at the hospital, and the opening of part of it—the Out-patient Department was opened in August.

. . . The hospital is gradually taking shape. It is a terrible job as so much has to be torn down and altered to make the place usable at all. It is a blessing that it was so well built that the Japanese could not change the outside walls, except to cover them with dark gray stucco. We now have permission to admit patients in the part that has been finished, and will get it for the rest when it is ready. I am busy teaching some new nurses, and we now have five of our former nurses helping us. I have more applicants for later on, but do not want to get too many in at a time; it is confusing. . . . The Biblewoman comes every day to teach and speak to the patients.

One of the former kindergarten teachers told me the other day that she is teaching music in the Tamsui Girls' School and has also started a kindergarten in connection with the school, to have it ready for Miss Adams when she comes! I think it will be something like the teaching centre Miss Adams had there before. Certainly there is great need for kindergarten work now as the streets seem to be full of children, and so many of them are learning to steal. I hope something can be done to re-establish the church kindergartens. In fact, older children seem to roam the streets all day, too. I have not been able to find out if that is because they do not want to go to school or because they cannot afford it. They are like little wild things all over the streets.

The other day our Nurses' Home received a gift of 20 wicker chairs for the dining-room from the Formosan family I lived with; they did not want to keep my board money and used it this way. Was not that a nice thing to do?

Some very nice American people are moving into one of the Mission houses at the end of this month. We are having it repaired now. It will be nice to have such good neighbours. . . . Some soldiers still live in one of the houses.

. . . UNRRA are trying to get some hospital equipment allocated to us, but it is very difficult as things are at present. I am still waiting for some supplies, sheets, etc., from the Chinese War Relief Committee, but so far none have come!

Sept. 26th. To-day we admitted our first patient. We were to have had two, but the maternity patient who wanted to come last night could not get here as we had a very bad typhoon. . . .

The typhoon did a great deal of damage; roofs were ruined and some of the windows in the hospital blew in. The lights were off, of course, and as my candle would not stay lit in the wind, I went to bed early, but not to sleep. The noise was terrific. It is said to be the worst storm this city has had for years. Big trees were broken like match-wood. I had to get a man in to help me close shutters as my cook was having an attack of malaria and was too ill. . . . Early this morning the father of the family I stayed with came to see if I were safe. To-day has been a day of inspection of damage and trying to decide what has to be repaired first. . . .

The Mackay Memorial Hospital, Taipeh, Formosa.

From an earlier letter

— The Biblewoman who used to do kindergarten work has been a great help to me and comes each morning to the hospital and teaches the waiting patients; in the afternoon she visits in the homes. I have told her that the Women's Missionary Society consider her as their worker. When the hospital has in-patients she is willing to come for all day. Miss Adams knows her very well, as she used to do visiting in the homes of her kindergarten pupils. Her name is Ong Si U. She has been doing a bit of collecting for the hospital as well and has brought in quite a nice little sum for the purchase of medicines. The other Biblewoman I mentioned is at present on the Leprosy Colony staff. . . .

. . . Regarding the girls of the Aboriginal tribes we hope to have come in to study nursing . . . we feel that it will be a very worth while effort to teach them and send them back to their villages. I plan to give a course in Practical Nursing instead of the ordinary course we used to give as just now materials for a proper training school are not available. . . . There seem to be no prospective students with the necessary education for such studies, nor have they sufficient knowledge of the Mandarin language for it. The Department of Health had an elaborate plan for the training of highly educated nurses, something like our University courses, but, of course, they have had to abandon that scheme for something more practical.

. . . The four nurses on our staff are living in the nurses' home and at present are doing their own housekeeping. When we get more nurses we shall make other arrangements.

We are becoming quite busy with out-patients; although we have not advertised, they seem to pass the word on. We do not want too many at first as we have none too many medicines, but each day there are more patients. . . . You will realize that the difficulties are many but the opportunites are great. We need more workers.

London Letter

Miss Margaret Wrong writes of life and thought in Britain (Sept. 16).

TWO weeks in the North Western Highlands of Scotland has been two weeks in another world. Cape Wrath was about 20 miles away for the crow, but for those not blessed with wings who can say? The mountains run down to the sea where the surf beats on great cliffs and the tide flows in and out of the bay and sea lochs running far inland. Patches of green pasture and small cultivated fields lie along their shores and scattered stone cottages mark the tiny crofts. The vividness of colouring is reminiscent of the Canadian Laurentians and also of parts of Africa but without the hardness of outline or the haze of dust.

The bubble of noise in which we are imprisoned in town dissolves in the Highlands into an awareness of silence accentuated but not broken by the music of running waters, and the tempo of life is that of the seasons. An itinerant hawker we met on the road disagreed with us about the day of the week and told us of his travels from croft to croft selling pins and needles. We heard from some of his customers how welcome he was both for his wares and for his tongue. ''He sells a packet of pins to the girls for threepence. A penny for the pins and twopence for a leg pull.''

In the Presbyterian kirk the clerk lined out the Psalms in Gaelic Sunday by Sunday, and in it the Minister prayed and often preached. The doctor, whose practice covers the North Western Highlands and with whom we passed the time of day as he surveyed the world at his garden gate, said an African theological student had done some duty in those parts ''and a nice chap he was, too''. The student may well have felt at home in that kirk, for the singing reminded me of African congregations in the highlands of Nyasaland. The Nyasaland congregations sing better.

The difference between town and country life brought to mind a conversation with a Canadian about student summer camps in Canada for work in factories and on farms. He remarked that discussions among students working in factories tended to turn on mechanical contrivances and ''isms'' of man's association with man, while discussions among those working on the land tended to turn on its preservation, and man's stewardship for its use and on man's place in a universe greater than himself. The report of a conference on rural life held last January, which was attended by people in touch with many aspects here and overseas, brings out this difference. Both speeches and recommendations are worth study. (*The Science of Relationships*, Report of a Rural Life Conference. Obtainable from the Church Missionary Society, 6, Salisbury Square, London E.C.4. 2/-.)

The Victory Parade has taken place since I last wrote. In spite of drenching rain which interfered with the open-air programme following the Parade the crowds were both dense and good-tempered. Incidents always stand out in relief on these occasions—a child, at a halt in the procession, stepping from the curb to get an Admiral's signature ignoring the General and the Air Marshal beside him; the ovation given to the Civil Defence Services; a woman weeping in the cheering crowd as the R.A.F. marched past; the smartness and rhythm of the Indian and African troops; windows of all the government buildings in Whitehall gay with flowers after six years without such loveliness.

Kensington Gardens took on a new aspect with rows of white tents along the shaded walks. Africans drummed, sang and played darts in the shadow of the Albert Memorial—a monstrosity undamaged by the blitz. Old soldiers who had served with the various units in every quarter of the globe and officials, missionaries and others who knew the countries and languages of the men frequented the camp and took them sightseeing and to their homes. After the parade was over tours were arranged and men could choose what they most wished to see. One tall Basuto said, ''I must see ploughing and cattle for if I go back to my people and say I have seen only London they will think I am a fool.'' Others preferred to see factories and towns.

A group of West Africans came to Edinburgh House, led by a European who had served with them, to look at books. Some of them wrote impressions of their visit to this country. After describing the rush of life in London, one said, ''London refreshed the soldierly habit of adaptability in me, so, like the Londoners, I make my face serious, thrust my hands before me, throw out my chest and dash through the streets. . . . My impressions of London and of England are good enough to outweigh the cold. But what, I ask, are the impressions of the British of us as ambassadors of West Africa?'' A number of the men mentioned the ignorance of the average person here of their countries.

The phenomenally wet summer has given place to an equally wet autumn and floods and gales are the order of the day, resulting in great damage to crops. The prospects for the winter are not bright. The following note recently appeared in the press headed ''Autumn Glory'': ''With Harvest Home a moist and doubtful feast, with the certainty of little milk and less coal, with threats . . . of electricity and gas severely rationed, the citizen looks to the long winter evenings with lack-lustre eyes and a melancholy feeling that . . . . Great Britain in November will certainly be 'nowhere to go for a laugh'. The men may be compelled to warm themselves by growing chest-protector beards, since the latest triumph of our Ministry of Food appears to be the abolition of all lathering shaving-soaps. Meanwhile, housewives are offered poultry at White Market prices so grotesquely high that only Black Marketeers and the tax-dodging, under-the-counter crowd can afford to buy a bird. 'Boilers' at twenty-five shillings each are no boon to the salaried and wage-earning class. At this price all God's chillun ain't getting wings—or drumsticks either.''

Yet this country is most fortunate in that rationing has been continued. It ensures a fairly equitable distribution to the population of necessities which are available, with great benefit to the health of poorer people, and it keeps continuously before everyone the fact of the interdependence of the world without realization of which the hopes of peace and plenty cannot be realized.

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On all hands to-day the need of education for citizenship in one world is urgent. Groups are using great international issues for their own ends and this is made possible by the ignorance of the people. It is a true saying that ''war and peace are made in the minds of men'' and the assumption that war is inevitable sets the stage for it. A recent book (*New Searching for a New Life* by A. H. T. Glover, Nelson. 15/-) outlines an educational experiment in schools founded on the consideration of the essential needs of all men and how far they are met and might be met. The setting up of the World Food Board and its recommendations are an example of this approach to international relations. The Board will only be supported if the people of the world are educated to consider international relations from the point of view of the needs of mankind.

During the war in and out of the forces ordinary people found power to do extraordinary things. There are still plenty of ordinary people and reserves of power which can make it possible for them to do extraordinary things for peace as well as for war. Meanwhile the Peace Conference drags on with international issues used for party ends. As it was opening the following verses appeared in a daily paper.

Mute, gray shadows will come and stand,
And watch each pen and watch each hand;
Waiting, watching behind each chair—
The ghosts of dead men will be there.

The lads who fell in field and street
Will gather where the living meet,
From desert sands and from the sea
The slain will gather silently.

Here where the statesmen count the cost,
Will come the brave, the young, the lost,
To watch the living and the great—
Here they will stand, here they will wait.

On September 15th there was celebrated here the Battle of Britain. On that Sunday in 1940 185 enemy planes were brought down over Britain. All the Saturday night and all the Sunday planes roared overhead and anti-aircraft guns were in action. In the morning I had gone with a friend to a shelter for bombed-out people in the Victoria district. While there a plane was brought down by Victoria Station. In church last Sunday evening was read a letter from a fallen airman to his mother which had been published in June 1940. He wrote: ''To-day we are faced with the greatest organized challenge to Christianity and civilization that the world has ever seen, and I count myself lucky and honoured to be the right age and fully trained to throw my full weight into the scale. . . . For all that can be said against it, I still maintain that this war is a very good thing; every individual is having the chance to give and dare all for his principles like the martyrs of old. . . . You must not grieve for me, for if you really believe in religion and all that it entails that would be hypocrisy. . . . The universe is so vast and so ageless that the life of one man can only be justified by the measure of his sacrifice. . . .''

We came out of church last Sunday into the peace of an autumn evening under a blue green sky with the first stars appearing. No guns, no planes, no blackout, but the need ''to give and dare'' as urgent as it was six years ago.

Edinburgh House, London, S.W.1.

The Presbyterian Church Calendar 1947

The Presbyterian Church Calendar for 1947 contains a beautiful colour or black and white picture for each month. A verse of Scripture for each day. Information about the Church's work in Canada and overseas.

The Calendar sells for 35c per copy, 3 copies for $1.00. Quantity prices are as follows: 10 to 49 copies, 30c each; 50 to 99 copies, 25c each (Transportation extra); 100 copies or more, 22c each (Transportation extra).

Please send orders to: The Presbyterian Church Calendar, 165 Elizabeth Street, Toronto 2, Ontario.

Literature Secretaries of the Women's Missionary Society may include their purchases of the Calendars in their total of literature purchases of the year.

Prayer

OUR Father who art in Heaven, we Thy children come before Thee with joyous thanksgiving for the knowledge that Thou dost love us with an everlasting love. Our hearts rejoice in this Christmas season, as over all Christendom praise and joy fill our days, because Jesus Christ was born.

Humbly we confess our unworthiness as we bow in Thy holy presence, knowing full well that in the light of Thine absolute purity and truth we have fallen far short of Thy purpose for us. Thou, O Lord, dost love righteousness and hate iniquity; cleanse Thou our hearts and create a right spirit within us. Forgive us all our transgressions, our indifference, love of comfort and ease, intolerance and selfishness, doubts and fearfulness. Thou dost know us altogether, better than we know ourselves and one another. We pray for Thy understanding pardon, and ask that we may have assurance that Thy strength may be made perfect in our weakness. May we know Thy perfect peace because our hearts are stayed on Thee.

We ask Thy rich blessing on the work which Thou hast given us to do. Make us willing and eager to be channels of blessing to all whom we meet from day to day. Give unto us of Thy grace that we may obey Thy command to go into all the world and preach the Gospel to all nations. May each one of us realize the joy and privilege that is granted to us in this momentous period of human history, when roads are at last open for the feet of Thy servants who bring the good tidings and hearts are open, after long preparation of sorrow and loss, to receive the knowledge of Jesus and His love.

We pray for our missionaries, that they may truly be endued with power from on high and may find inspiration and peace of mind in the assurance of Thy presence. We pray for new Christians, groping from darkness to light, from ignorance to a knowledge of Thy will.

Give us in Canada such a vision of Thyself that we may be done with lesser things, and take from our souls the dimness that prevents us from realizing the glory of Thy service.

Hear us, O God, in our prayers and thanksgiving, and do for us exceeding abundantly above all that we can ask or think.

In Jesus' Name, Amen.

Joy came in and sorrow fled,
  Vanished doubt, despair and dread;
Love triumphant filled the dawn
  When the Son of God was born.—R. E. Cleeve.

Encouraging News of Chinese Work in Toronto

THE Chinese Bazaar is a thing of the past for this year. The ladies raised $540, but some bills have still to be paid. The rainy day was rather disappointing, for they had worked hard to make the bazaar a success. However, we took in more that day than on any one day for some years. One lady said she came because it was raining and thought the crowd would not be large—perhaps others sought to encourage us in the same way. Then, too, a group of girls had met several times during the year to make things for a young people's booth. It is only the co-operation of all of our people working to a common end, to relieve the suffering in their homeland, that brings success. As we have no church building, the bazaar is something to which all endeavour to contribute. It is also a link with the other Presbyterian churches of the city. It is a day of fellowship and a day for renewing acquaintance with other Chinese people and interested Canadian friends.

Perhaps the warm, sunshiny days of the last two months may account in some way for the record enrolment at the Chinese Kindergarten; at least, it must account for the regular attendance. Since September we have enrolled thirty children and at present have twenty-five. The back yard and the slide have been two attractions; never has the slide been used so much. We are grateful for it. Miss Alice Gee and Miss May Wan have each been coming one morning a week to visit us in connection with their psychology course. We appreciate their help; on those days we divide the children into a Senior and a Junior class.

The mothers give generously to supply milk for the children. Miss Price, the nurse, has often said how much better our children's teeth are since the mothers realize the importance of milk at home as well as at school. Kleenex, soap, cookies, sandwiches, treats, etc., all find their way to school because of thoughtful and grateful mothers.

As the Kindergarten grows, naturally the numbers in Sunday School increase. We have now fifty children on the roll, with forty-four as the record attendance. Besides, four girls attend the afternoon Bible class at the Institute. We have three new teachers; the classes are not large, but difference in age makes this necessary.

From January to July we certainly had impressed upon us the meaning of the word "contagious". We had measles, mumps, scarlet fever, and three outbreaks of chicken-pox. Enthusiasm, too, is contagious, for it seems to spread from one group to another. Our Y.P.S. Fireside Group has caught some of this enthusiasm and we pray that it may spread to many others. Although we meet just once a month, we have had some splendid meetings. They are now considering having a dramatic club. Many Chinese students at University have no church home. Some are being reached by our own Toronto students and encouraged to find Christian fellowship in our Fireside Group. Truly God is working in our midst and is blessing what is being done in His name.

—Fay McTavish.

LITERATURE PAGE

Miss Louise A. Reith

EVERYONE who is interested in the spread of the Gospel throughout the world and the consequent growth of the Christian Church looks forward each year to the publication of CHRISTIAN WORLD FACTS by the Foreign Missions Conference of North America. The 1946-47 edition will not disappoint.

Those who are looking for additional material about India to use at Auxiliary meetings will find such articles as "Indian Leadership", "Artist of the Good Earth", "India on a Train" and "An Indian Lyric" helpful. Many splendid incidents and stories about India are also to be found in such sections as "Vignettes from India", "They saw Missions First-Hand", "Christ in my Life", "Following the Great Physician", "The Rural Missionary", "The Christian Fellowship", and "As Good Stewards". In addition to the Indian incidents, the same sections contain interesting stories from other lands, as Africa, China, Japan, Korea, the South Seas, South America and Europe.

You will not want to miss "For this cause I bow my knees" by Margaret T. Applegarth, Chairman, National World Day of Prayer Committee, or such articles as "Looking Ahead in Christian Missions" or "The World Community of Christ". "Book Hunger" will make you glad to have even a small share in sending Christian literature to other lands and "Hosts to the World" will emphasize what friendly hospitality means to students who come to America from other lands. In fact, once you begin to read CHRISTIAN WORLD FACTS you will not want to miss any page in it but will read it right through to the end and feel that it has been a privilege to have such glimpses of the Christian Church at work around the world.

See that the members of your Auxiliaries have the chance to read CHRISTIAN WORLD FACTS and if there are shut-in people in your congregation send or take them a copy. They too will enjoy reading it and no one having read these bits of news from around the world can feel isolated from the Christian fellowship which circles the world but will share the feeling expressed by Norman Goodall as he refers to his travelling experiences as Secretary of the International Missionary Council, "Never have I been out of range of some group of people to whom I felt I belonged. I may not have met them before, but they were not strangers; they were friends. I was never staying with foreigners; I was visiting my own spiritual kith and kin." We cannot all visit around the world in person but through the printed page we can become better acquainted with our "spiritual kith and kin" in other lands.

CHRISTIAN WORLD FACTS 1946-47 edition .... $ .25

AUXILIARY PAGE

Mrs. W. A. McLennan

A Meditation

"They first gave their own selves to the Lord." (II Cor. 8: 5.)

THE Apostle Paul wrote these words to the Corinthian Church about the Christians in Macedonia. The Macedonians had gathered a collection for the help of the saints in Jerusalem and had given generously, "even beyond their power". This generous giving of their possessions followed naturally as "they first gave their own selves to the Lord".

The women of our Church and Society recently dedicated a Peace Thanksgiving offering. The purpose of this offering is to help to make possible the preparation and training of young people, of our own and other lands, for full-time Christian service. You will recall that the re-dedication of self was emphasized all through the gathering of this offering. Have we first given ourselves to the Lord?

If we have, to some it will mean attempting something that is new or difficult, perhaps taking part in the missionary meeting or speaking to a stranger. Long ago God said to Jeremiah, "Be not afraid of their faces . . . behold I have put my words in thy mouth." (Jer. 1: 8, 9).

Sometimes it will mean standing for principles and actions which are not popular. People from the so-called mission lands are often shocked and perplexed at things they see and hear in these "Christian" countries.

Others will give of themselves as do mothers in homes, teaching by life and word Christian ideals and attitudes and encouraging their children to consider full-time Christian service—"That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace.'' (Ps. 144: 12).

To some young person it will mean giving up opportunities for recognition and material advancement and going to a faraway country to give talents and skill in the service of needy people and for the advancement of God's Kingdom on the earth.

To other young people it will mean putting aside some social and cultural pleasures and opportunities, in order to have time to lead and teach children and young people in the local congregation.

To most of us it will mean the sacrificial giving of time, money and talents, and the yielding of personal desires, opinions and plans.

To all it means praying, intelligent praying, that God's will may be done on the earth and His Kingdom established. ''How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!'' (Romans 10: 14, 15).

—*L. M. Macarthur.*

NOTE. It was thought that this meditation might be used at the first meeting in January.

YOUNG WOMEN

Mrs. C. N. Johnston, ***Secretary***

Dear Fellow Officers,

THIS is the month when we pause to look over the activities of the past year and think of annual reports. So you will find here a *pot-pourri* of gentle reminders to speed these reports on their way, especially for the new officers this year.

To fill in the tabulated report forms correctly is important, since it is from these figures that the statistics for the whole organization are compiled. But of equal importance is your *written* report. The special meetings that were held, how your group raised their allocation, what the group studied, these and many other interesting items should be included, in order that each Provincial Secretary may be able so to write her report, that together these reports will give a picture of our work throughout the provinces.

If you are secretary for your group you will have your reports mailed to your Presbyterial Young Women's Secretary by December

31st. Presbyterial and Provincial Secretaries know that there is a set time for their reports to be sent in, too.

The written report of the Provincial Secretary is just as essential as that from each group. Your Council Secretary depends on these accounts to give her a picture of the work of all Auxiliaries.

If each officer would do her job correctly and promptly it would make the whole matter of reports so much easier—and they would cease to be a burden.

One more reminder. Are there any new groups that have not yet reported their organization to the Presbyterial Secretary, with the names and addresses of the officers? This is a "must" for every new group in our Women's Missionary Society.

When the reports come in this year we shall have the first over-all picture of our Young Women's Department since the inauguration of the Evening Department. We shall know where and how to plan the work for the future.

So much for the practical side of our work. But, above all, this is the time of year when we celebrate the birth of our Saviour and honour and pay homage to the Christ Child. May we all approach this Christmas season with rejoicing and reverence, and as we remember the gifts that come to us in this country, more privileged perhaps than any other country in the world, let us not forget the greatest gift of all, God's gift of His only Son, and let us unite in love and prayer with all our fellow Christians throughout the world when we say, For unto you is born this day a Saviour which is Christ the Lord.

Sincerely,

Agnes L. Johnston.

GIRLS AND LEADERS

Mrs. Harold Keefer, ***Secretary***

IT was Christmas Eve and Eager-Heart had made ready for the celebration of Christmas Day. All her life she had loved to think about the old legend that at Christmas-time the Holy Family travelled through the land seeking a place to rest and entered the home most worthy to receive them. Each Christmas she thought of that legend and of how wonderful it would be to entertain the Christ-Child. So, again she had made ready. A couch was draped in white; on the table were bread and milk; nearby was a basin and pitcher of water.

When all was ready, Eager-Heart went to the door and looked out into the silent night. The stars shone out in great brilliance. There seemed to be angel choirs singing ''Gloria in Excelsis'', and then from the nearby hills the sound of human voices joined the song. ''He must have come,'' cried Eager-Heart; ''I must go forth with the people to welcome Him.''

Hastily she took down a lamp and started to descend the steps. Her light fell upon a weary group just outside the door—a poor road-maker with his spade over his shoulder and a travel-stained woman carrying a little child wrapped in a shawl. ''Maiden, we ask your charity,'' the man spoke in low trembling tones. ''We faint from hunger and thirst and cannot find lodgings. We beg you, let us come in to rest.''

''Why yes, I have a couch, but preparations have been made for other guests. Have you not heard the legend which says the King may rest in a worthy home on Christmas Eve? I have prepared for Him.''

''We have seen no King. And we shall go, for our dusty feet would stain your guest-room.''

''No, I am ashamed,'' cried Eager-Heart, and pushing wide the door, she led the weary family in. ''Yours shall be the food and couch I had made ready for the King.'' Just then was heard again the distant singing, ''Glory to God in the Highest.'' But Eager-Heart made her guests at home and comfortable before she said, ''You will forgive me if I go out; perhaps I shall yet meet the King.''

On the way to town, Eager-Heart met some shepherds who were sorrowing because they had not yet heard the heavenly music. ''But listen,'' said Eager-Heart, ''heavenly choirs are singing.'' The Gloria rang out upon the air. ''We shall go with you,'' the shepherds cried; ''perhaps you can help us find the King.''

So the maiden and the shepherds journeyed on. Presently they met three travellers dressed in royal robes. They, too, were seeking for the King and had heard the far-off music. ''But you are journeying in the wrong direction,'' the travellers said. ''The music came from yonder. We must go back the way you have come, if we are to find the King.'' Back they went to the familiar road along which Eager-Heart had come.

Suddenly above them flared a star. ''Behold the star!'' cried one of the travellers; ''it stands above this little house.''

''O sirs,'' said Eager-Heart in confusion, ''This is but a poor abode. I hardly dare confess it is my own. I made it ready for the King, but when some weary travellers came, I let them share my home. The King cannot be here.''

''What is thy name?'' the three travellers asked.

"They call me Eager-Heart," she murmured, while the flush deepened in her cheeks.

"Eager-Heart, open the door, for surely the King is here."

With trembling feet Eager-Heart mounted the steps and opened the door. There on the couch the guests rested comfortably and it seemed that their appearance had changed. A voice called out, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And suddenly the heavenly choir sang forth, "Glory to God in the Highest, and on earth peace and good-will among men."

—*Adapted.*

CHILDREN'S DEPARTMENT

Mrs. W. N. Ferguson, ***Secretary***

Service of Lights

(Arrange a small table and five chairs at the front of the room. On the table place a large lighted red candle, and beside it put four smaller, unlighted candles.)

Processional Hymn: "While Shepherds watched their flocks by night" (No. 168).

Leader—On the night Jesus was born "there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Ye children of the light, come, greet your King
Whose birth glad angels tell, this Christmas night,
To Bethlehem shepherds watching by their fold.

Let us now go even unto Bethlehem.

All—And see this thing which has come to pass.

All sing: "O come, all ye faithful" (No. 174).

(During this hymn India comes to the front.)

Leader—Lo, India comes to seek your help.
Her children yearn
For love's true sympathy, for Christ her peace.

India—O send out thy light and thy truth that they may lead me.

All—Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.

All sing: "O little town of Bethlehem" (No. 169, first verse).
(During this hymn China comes to the front.)

Leader—Lo, China calls for aid—with disease and want distressed, by wars afflicted.

China—I will lift up mine eyes unto the hills, from whence cometh my help.

All—I will thank thee, for thou hast heard me; and art become my salvation.

All sing: No. 169, second verse.
(During this hymn North American Indian comes to the front.)

Leader—The Red Man calls you. Pray that red and white in Christ's one brotherhood may meet, and Christ into His fold all nations draw.

N. American Indian—The good Shepherd giveth his life for the sheep.

All—And they shall be one flock, one Shepherd.

All sing: No. 169, third verse.
(During this hymn a new Canadian comes to the front.)

Leader—Vast land of plain and prairie, Canada calls—
Unshepherded the lonely settlers dwell.—
O pray for them.

New Canadian—He shall feed his flock like a Shepherd.

All—He shall gather the lambs with his arm, and carry them in his bosom.

Leader—Come, children of all lands, behold your King.
With kings and shepherds prayer and offerings bring,
Come, and with loving heart your carol sing.

All sing: "O holy Child of Bethlehem" (No. 169, fourth verse).

Leader—O heavenly Father,
We Thy children bless and thank Thee
For Thy love in giving us a Saviour,
Jesus, the light and hope of the world.

All—Blessed be the Lord God of Israel; for he hath visited and redeemed his people.

Leader—O holy Child Jesus,
We give Thee our hearts.
Draw us to Thyself,
That Thy love may shine through us to the world.

All—Glory to God in the highest,
And on earth peace, good will toward men.

(China and India sit down at one side of the leader, North American Indian and new Canadian at the other side.)

Prayer in Unison—O heavenly Father, who hast made known to us in Jesus Christ the love with which Thou lovest us and all mankind, help us to be faithful messengers for Thee, and to spread the knowledge of Thy kingdom in all the world, that all nations may own Thee as their King: through Jesus Christ our Lord. Amen.

Story by Leader

Then the four stand with the leader, who lights the four small candles and gives one to each of them.

Closing Hymn: "It came upon the midnight clear" (No. 170).

—Adapted by permission from "Service of Lights" in *The Living Message.*

NOTE.—Because in some groups there are very small children, we have not planned a candle-lighting service to include the audience. Leaders wishing to include all will be able to plan an orderly way of having the children's candles lighted. If at all possible, have India, China, N.A. Indian, new Canadian in costume; if not, they might wear a placard with name in large letters.

New Organizations

Alberta

Edmonton Presbyterial—Explorer Group, St. Andrew's Church, Wainwright. Leader, Mrs. D. H. Hancock, Box 267.

British Columbia

Victoria Presbyterial—C.G.I.T., St. Andrew's, Victoria. Leader, Miss Isabel Scott, 1228 Fort St.

Manitoba

Superior Presbyterial—Auxiliary, Geraldton. Pres., Mrs. Thos. B. Tweedie; Sec.-Treas., Mrs. R. T. Hall.

Ontario

Algoma Presbyterial—Catherine Lang Mission Band, Westminster Church, Sault Ste. Marie (Reorganized). Leaders, Mrs. George Grant, 17 Victoria Ave., and Mrs. M. R. Hamilton, 47 Euclid Rd.

Barrie Presbyterial—C.G.I.T., Mansfield. Leader, Mrs. Carl Ireland. Two Explorer Groups (Boys' and Girls'), Thornbury. Leader, Mrs. James Patton, Thornbury. Bessie MacMurchy Mission Band, Thornbury. Leader, Mrs. James Patton, Thornbury. Sunny Workers Mission Band, Sunnidale Corners (Reorganized). Leader, Mrs. I. K. Milne, Stayner.

Bruce and Owen Sound—Mission Band, Chatsworth. Leader, Mrs. R. Duncanson.

Chatham Presbyterial—C.G.I.T., Ridgetown. Leader, Mrs. R. F. Goodbrand.

Hamilton Presbyterial—Explorer Group, Ridgeville, Louth Church. Leader, Mrs. J. Gilmore, R.R. 1, Ridgeville.

Maitland Presbyterial—Explorer Group, Kinlough. Leader, Miss Ellen McBride, R.R. 1, Holyrood. Mission Band, Cranbrook. Leader, Mrs. J. D. MacIver, R.R. 3, **Brussels.**

Orangeville Presbyterial—C.G.I.T., Dundalk. Leader, Mrs. W. G. Henry.

Toronto Presbyterial—C.G.I.T., Woodbridge. Leader, **Mrs. K. D. Taylor.**

Saskatchewan

Prince Albert Presbyterial—Mission Band, Melfort.

Regina Presbyterial—C.G.I.T., Moosomin. Leader, Mrs. K. Henderson. Mission Band, Whitewood.

Saskatoon Presbyterial—Three Mission Bands, at Coleville, Ealingford, and Hopedale. Leader, Miss M. Quickfall, Coleville.

Corrected Addresses—Edmonton Presbyterial President, Mrs. C. Oscroft, **10738-74th Avenue,** Edmonton. British Columbia Supply Secretary, Mrs. A. J. Middleton, 1735 W. 62nd Ave., Vancouver.

New Address—Orangeville Presbyterial Treasurer, Mrs. E. C. A. Reynolds, 92 Nealon Ave., Toronto 6.

Correction—Central Church Afternoon Auxiliary, Vancouver, had 4 Home Helpers in 1945, **not** 45 as on the report sent in for the Annual Report.

PROVINCIAL NEWS

ALBERTA

MRS. A. A. MACGREGOR, 9824 103RD ST.,
EDMONTON, PRESS SECRETARY

CALGARY Presbyterial—To the Presbyterial Executive in October Mrs. A. Barroll gave a very interesting report of the Council meeting, which she recently attended in Toronto. In September Miss McLagan told the Executive of this year's camps in Alberta, giving some highlights of those she attended.

Group 7 of Grace Church Auxiliary, Calgary, had Mrs. Frank Morley speak to them on "The Forward Movement of the Church"—and what Churches have been doing to rehabilitate themselves. The Elizabeth Rae Auxiliary held their first fall meeting at Mrs. McArthur's home. After the business and devotions there was a social hour, and a presentation was made to Mrs. James McMillan, one of their original members, who had recently been married.

The Rev. Ross McKee was guest speaker at the Thank-offering meeting at the North Hill Church. All the young people's organizations joined for this meeting, the Explorers group providing the musical programme. Mrs. R. J. Edgar represented the Presbyterial Executive.

Edmonton Presbyterial—The 32nd semi-annual Presbyterial meeting was held in First Church on October 8th, afternoon and evening; the theme was "Be thankful unto Him and bless His name." Mrs. H. E. Walker took the afternoon devotions. Reports were given and discussed. Mrs. D. G. McQueen offered the dedicatory prayer. The speaker was the Rev. Glenn Campbell of Rupert Street Church. We must cast aside all malice and bitterness, he said, then the missionary spirit would extend amongst the nations; we could not help to extend Christ's Kingdom if we as individuals had bitterness and hatred towards others in our hearts. The model of an African village built by the Strathcona Goforth Mission Band and their leader, Mrs. J. Price, was shown, Mrs. C. Oscroft explaining it. At a ''family banquet'' at 6 o'clock 175 were present, including Mission Band members, Young Women and C.G.I.T. Mrs. M. McLean read a letter from the Rev. E. Bragg of British Guiana. The evening session was in charge of Young Women's and C.G.I.T. groups, Miss M. Shaw of First Church leading in devotions. Mrs. MacMicking explained that the Young Women and C.G.I.T. were part of the great chain of Women's Missionary Society branches. Mrs. R. Paterson gave the C.G.I.T. report and Miss C. Muldoon the Young Women's. Both groups are growing. Choral selections were given by Rupert Street and Westmount Young Women's groups. Members of a new group of young married women at St. Andrew's Church took the offering. ''An Evening at Camp'' was presented by several C.G.I.T. members, who had been at Sylvan Lake in the summer.

At the Thank-offering meeting of First Church Auxiliary, Edmonton, the Rev. Glenn Campbell's address was a challenge to follow God's command to help build His Kingdom.

Red Deer Presbyterial Executive held its fall meeting on October 18th at Red Deer. Members were present from Carstairs, Eckville, Innisfail, Penhold, Red Deer and Willowdale. Reports given by the various secretaries showed their individual interest. In her report of the Council meeting, Mrs. McGorman presented a wonderful picture of the work done by the members of the Council. Gleanings from the Rev. Mr. Milroy's devotional talks inspired one to greater service.

BRITISH COLUMBIA

Mrs. W. Barlow, 149 W. 5th St.,
North Vancouver, Press Secretary

At the Provincial Board meeting on October 18th a presentation was made to Miss Gertrude Rollo, Reg.N., who has been appointed to serve in India.

Kamloops-Okanagan Presbyterial is glad to report that two of their young women have enrolled for the three-year course at the Missionary and Deaconess Training School in Toronto—Miss Winnifred Ripley of St. Andrew's Church, Armstrong, and Miss Sheila Ewing, of Knox Church, Vernon. Miss Mary Reeves, formerly of Penticton, has also entered the Training School.

Westminster Presbyterial — The fall Rally of the Presbyterial was held on October 25th in Mount Pleasant Church, Vancouver. Mrs. W. J. McFadden presided and Mrs. A. Barrie led in the devotions. An interesting and profitable report of the Council Meeting, held in Toronto September 30th to October 4th, was given by Mrs. Walter Barlow. There was a good attendance at the rally, and the report was well received.

An interdenominational Rally, at

which Presbyterian C.G.I.T. groups were represented, was held at St. John's United Church on October 19th, when Miss Constance Young, Interdenominational Girls' Secretary, spoke. Afterwards the Presbyterian girls continued their own rally and camp reunion at Central Church. Games, discussions, sing songs and devotions were included in the programme. The campers made a presentation to Miss Rollo, who had been the camp manager and nurse at White Rock this year and expected to leave shortly for India. Miss Sybil White, Provincial President, was also present and gave a word of encouragement to the girls.

MANITOBA

Mrs. C. LeCocq, 306 N. Brodie St.,
Fort William, Ont., Press Secretary

BRANDON Presbyterial—Miss Frieda Matthews, Field Secretary, visited the Presbyterial the first two weeks in October. She spoke at eight sectional meetings and at each she was heartily welcomed. In St. Andrew's Church, Brandon, where there was a very large attendance, she spoke on "Programme Building," suggesting varied programmes that would make the meetings more attractive, and introduced the new study book on India. She brought home to each member the need of earnest prayer and service, for again doors are open in China and Formosa, and the Churches there are calling for help. Let us, therefore, obey God's command, "Go ye into all the world."

The Auxiliary had a very enjoyable supper for the Mission Band; 25 members were present, and the Rev. and Mrs. W. O. Nugent. Games were played, and slides on Formosa were shown.

Superior Presbyterial—Miss Matthews' request that she be given a full programme prepared the way for the reception given her everywhere in the Presbyterial. She very definitely brought a blessing to every meeting and in her visit individuals and groups found much inspiration and practical help. Not an organization from Fort Frances to Geraldton, from Mission Band to Senior Auxiliary, was overlooked and each received a special message suited to its place in the church family. Study books and related literature were so attractively presented that there has been an unusual sale of books, maps, etc. In Port Arthur Miss Matthews spoke in special session to the Mission Bands and a Sunday School rally in Gresley Park Church, with over 100 children, about ten per cent. of them Presbyterian; there were also meetings with two C.G.I.T. groups, with the Evening Auxiliary, and the Senior Auxiliary, each of which was packed with interest and profit.

At a meeting of the Vickers Heights Presbyterian Women's groups, at the home of Mrs. Smith, Miss Matthews explained how they could become an organized society, and told them of helpful literature they could obtain. At a joint meeting of the Young Women's Guild and the Willing Talent Workers of First Church, Fort William, she gave valuable information about the work done by similar groups, recommended study books, and told of the need of missions and also the need of the interest of the Church at home and abroad. She also met with the Mission Band and C.G.I.T. of St. Andrew's and First Churches, Fort William, giving inspiration to the leaders and a message to the members. Her last meeting was at Geraldton, where she organized an Auxiliary, which promises to be a very live society, with Mrs. Tweedie as president and Mrs. Hall as secretary-treasurer; the other officers were to be added later. The Rev. Mr. Hall was present and spoke encouragingly to this new group. Miss Smellie of Port Arthur spoke on literature, and made many sales.

Winnipeg Presbyterial—In September Knox Auxiliary, Stonewall, met at the home of Mrs. T. Calder, who for some time has been unable to attend the meetings. Mrs. J. S. Flook spoke on the subject ''Tongues''. At the Thank-offering meeting, held at Mrs. A. McDonald's home, Mrs. J. S. McDonald of Kildonan spoke on ''Paul and His Message for Thanksgiving''. ''Though we are passing through difficult times,'' she said, ''we should still show our thanks to God by our lives.'' The Bible Study on ''God's Gifts'' was given by Mrs. M. Shepherd.

Old Kildonan Auxiliary had as their Thank-offering speaker Mrs. A. M. L. Long, who gave a very fine address on ''The Early Messengers to Africa''. Mrs. J. P. Duffin led in the devotions, assisted by Mrs. J. A. Davidson.

ONTARIO

Mrs. J. R. Hill, 250 Cooper Street,
Ottawa, Press Secretary

DURING the Provincial Board meetings in October there was a social evening on Thursday to which were invited all former members of the Provincial Executive living in Toronto.

Mrs. Strachan told the Board that $34,651.28 had been received for the Peace Thanksgiving Fund. The Treasurer, Mrs. Morgan, reported that to date receipts were slightly larger than for the same period in 1945. Miss Margaret Kennedy of Jobat, India, gave an address of exceptional interest.

Barrie—Mrs. T. Risebrough, Stayner, presided at the first sectional meeting since 1941, when delegates from Creemore, Nottawa, West Nottawasaga, Duntroon, Meaford, Thornbury-Clarksburg and Stayner met in Collingwood. Miss Lily Macarthur stated that the aim in children's work is to impress upon the children the need of the world for Christ; she stressed the part study, work, worship, fellowship, and service had in their programme. Miss Louise Reith presented the new study books and told of other missionary books that were available through the Literature Department.

Glengarry—At the Presbyterial Executive meeting at Maxville, the local Auxiliary had charge of devotions; reports on all phases of the work were heard and discussed. At the afternoon session, the Rev. Robertson Millar, Finch, gave a most interesting talk on the Birtle Indian School, which he had visited during the summer.

Vankleek Hill Auxiliary observed its 70th anniversary in September. A charter member, Miss Jean MacIntosh, who was secretary for many years, and her successor, Miss Mora MacGillivray, who served for 39 years, had places at the head table. The Rev. A. Ian Burnett of Ottawa, was the guest speaker. Mrs. E. E. Preston presided, and greetings were received from Mrs. A. D. Stewart, Presbyterial President, from Mrs. MacKinnon of the Baptist Church, and Mrs. A. Stewart of the United Church. Mrs. Hardy gave a brief history of the Auxiliary, which was organized by the Rev. Mr. Ross of Lancaster. After a short service of remembrance, the Rev. E. E. Preston pronounced the benediction.

Hamilton — At the autumn Presbyterial rally, held in Knox Church, Hamilton, the Rev. A. E. Toombs of India gave a challenging address. An interesting feature was the use of lantern slides in the service of worship.

Huron—The Diamond Jubilee of the McGillivray Mission Band was celebrated in Goderich, with more than 100 present. Ruth Reed presided for the opening exercises, during which three girls brought a greeting in poetry. Great credit is due Mrs. F. Lodge, Mrs. C. Macdonald, and Mrs. Westbrook. Mrs. D. J. Lane reviewed the fine work done in the 60 years, and paid tribute to Miss Edith Wiggins for her many years of faithful service. Mrs. W. J. Thompson, using a flannelgraph, showed work that can be done by Mission Bands. Mrs. Lane read a letter from Miss Dorothy Douglas, home on furlough from British Guiana, in which she asked the members to donate some of their own books to boys and girls in that country.

London—Knox Auxiliary, St. Thomas, paid loving tribute to two outstanding members of the Presbyterial, Mrs. Neil D. McLachlin, for a number of years the enthusiastic Presbyterial *Glad Tidings* Secretary, and Mrs. James Bell, both valued members.

North Bay — Mrs. J. M. Campbell, charter member and president of the Florence Graham Auxiliary, Sudbury, gave at their 20th anniversary a short history of the Auxiliary, which had been named for the wife of a former minister of St. Andrew's Church, the Rev. H. S. Graham. Mrs. Charles Kerr, a faithful member, was signally honoured.

Ottawa—Members of the session of St. Giles Church, Ottawa, took charge of the Auxiliary Thank-offering meeting (even to serving the refreshments). This experiment had happy results, as the meeting became practically a congregational gathering, representatives of every organization being present. Mr. F. E. L. Coombs gave a fine address on ''Freedom with Truth''. The singing of ''Sunset'' by Mrs. Logan-Vencta and Mrs. F. Finlayson while appropriate lantern slides were shown, made a deep impression.

Toronto — The Presbyterial autumn Rally was held in Wychwood Church. The Rev. James Milroy in an inspiring address urged all members to go forward prayerfully. Should the Christian Church fail, he said, we will have chaos. In the evening the Rev. R. H. M. Kerr, gave a missionary address; ''Being workers together with God,'' he said, ''is the pledge of ultimate success.''

The McIntyre Auxiliary of Beaches Church, Toronto, celebrated its 21st birthday recently. Mrs. Fred Hogg led in the devotions. An interesting and instructive programme took the form of a radio interview on ''How the Christian church has answered the call of Africa'', prepared by Mrs. C. Daw. Miss E. Thompson outlined the history of the Auxiliary.

QUEBEC

Miss Mary F. Greig, 2168 Paris St.,
Montreal 22, Press Secretary

THE semi-annual Board meeting of the Provincial Society was held on October 15th in Knox-Crescent Church Hall. At the morning session, Miss M. A. Rowat and Mrs. H. O. Parker, the two Presbyterial Presidents, reported on Presbyterial matters, and the district vice-presidents reported on sectional meetings. These reports were most encouraging. It was felt that the presence of Miss Margaret Kennedy of the Bhil Field, India, at many of these gatherings had contributed much to their success. Perhaps the item of most general interest was contained in the report of the Council meeting—that Synodical Societies had been agreed upon and that the change would take place in January 1947. Reporting the Council meeting, Mrs. A. J. Smythe spoke on the devotional periods, Miss M. A. Rowat on Overseas Work, Mrs. R. D. Smith on Deaconess Work and Organization, and Mrs. W. E. Baker, on Finances, explaining very clearly the manner in which missionary funds are administered and the needs for which they are spent. The service of worship was conducted by Mrs. H. O. Parker.

Montreal Presbyterial — MacVicar Memorial Church, Montreal, has had an experience of such value to their missionary groups that they are eager to share it with other churches. Two years ago the president and devotional secretary of each missionary group met to discuss the possibility of holding a joint meeting, to demonstrate their awareness of and their interest in each other, to share an experience of worship, and receive a message which would be both stimulating and challenging. The ''Missionary Family Night'' took place. It proved such a highlight in the experience of each group that it was agreed to have the ''Missionary Family'' gather again this year and together ''lift up their eyes unto the hills''. The service was planned and conducted by representatives of each group. The presidents of Mission Band, Young Women's Auxiliary and Evening Auxiliary, introduced by the president of the Senior Auxiliary, each spoke briefly of the purpose of her group, and a representative of each group told something of interest about three of our missionaries. A member of the Young Women's Auxiliary then offered a prayer on behalf of all missionaries and the ''Family'' sang, ''Blest be the tie that binds our hearts in Christian love.'' An Evening Auxiliary member conducted the devotional period, which created the desired atmosphere for the message of the evening.

At the first ''Family'' gathering a year ago, the message of inspiration was brought by a member of the Senior Auxiliary and a member of the Evening Auxiliary. This year Miss Margaret Kennedy, home on furlough from the Bhil Field in India, addressed the group. She not only inspired the members with her story of life in India but she brought with her a group of talented little folk who portrayed clearly through the medium of a play the different beliefs of groups in India. Through this experience the members of the ''Missionary Family'' received information and inspiration and all agreed it was good to have been there.

SASKATCHEWAN

Mrs. J. A. Watson, Box 1056,
Weyburn, Press Secretary

MOOSE JAW Presbyterial—The Parable of the Sower was the subject of an illustrated lecture given at the Thank-offering meeting of Knox Auxiliary, Weyburn, by the Rev. E. H. Johnson, Missionary Education Secretary. Many of the slides shown were coloured by children in the Deaf and

Dumb School, Shanghai; all portrayed the needs of the Orient, particularly China. Mr. Johnson spoke of fresh contacts made in fields that had been closed because of the war and showed slides of pictures taken about two months before in Formosa. All over the world, he said, a gathering impulse of evangelism is apparent; in order to take advantage of it two things are necessary: an increase in current givings and more workers of the right kind. During the day Mr. Johnson addressed the students of the Collegiate Institute and met with the children of the Mission Band.

Prince Albert Presbyterial — Miss Ruby Walker, Regional Worker for Saskatchewan, visited the Shipman Auxiliary on October 3rd and gave an interesting and illuminating talk on the work of the Women's Missionary Society.

Regina Presbyterial — The October meeting of First Church Auxiliary, Regina, took the form of a memorial service for Mrs. E. G. D. MacEachern, who suddenly and unexpectedly passed away on September 25th. Following the beautiful reading by Mrs. E. V. Wahn of the 23rd Psalm, part of the 14th chapter of John and the latter part of the 8th chapter of Romans, Mrs. John Shaw paid a high tribute to Mrs. MacEachern's life and work in the Church. She had been particularly active in the work of the Women's Missionary Society, both in Auxiliary and Provincial (she was Supply Secretary for many years), and for fourteen years laboured faithfully in the Walter Martin Memorial Sunday School. ''Her faith in God, her interest in and love for human beings, especially for the young people who often came to her with problems and who always went away with new strength, are especially worthy of mention,'' Mrs. Shaw said, adding, ''One of the best things we can do to cherish her memory is to carry on with greater endeavour to win more women from our congregation for our Missionary Society. Mrs. MacEachern's group were to have had charge of the meeting and she had been preparing a paper for it. Friends from other churches and from other groups in First Church attended the service. Deepest sympathy goes out to relatives and friends.

Saskatoon Presbyterial — At the Thank-offering meeting of St. Andrew's Auxiliary, Rosetown, the Rev. A. W. Currie spoke of the training and work of student ministers. The Presbyterian Church, he said, carries on a great deal of missionary work and a high standard of education is necessary for workers. He told of some of his own experiences as a student minister, and paid tribute to the important work of the ever faithful deaconesses. Of interest to all was a news item read by Mrs. Bennett, telling that the Rev. Mr. and Mrs. Ransom were preparing to go out soon as missionaries to Yunnan, China. Regret was expressed at the loss of a valuable Auxiliary member, Mrs. J. D. McMillan, who has been a very capable secretary for a number of years. She was moving to the East.

At the October meeting of St. Andrew's Auxiliary, Saskatoon, Mrs. M. Grant gave an excellent paper on Mary Slessor, Mary Murray, and Dr. Albert Schweitzer, whose missionary work in Africa has thrilled so many. A new girls' group has been organized in St. Andrew's Church, with Mrs. J. B. Fraser and Miss Phyllis Spackman as leaders.

MISSIONARY STAFF

NATIONAL MISSIONS

Indian Schools. Mr. Douglas Pitts, B.A., Principal, Mrs. Pitts, Matron, Cecilia Jeffrey School, Kenora, Ont. Mr. N. M. Rusaw, Principal, Mrs. Rusaw, Matron, Birtle, Man. Rev. W. W. Moore, B.A., Teacher, Mistawasis Reserve, Mont Nebo, Sask.

Deaconess Department. British Columbia—Miss Marjorie MacKay, Port Alberni; Miss Isabel Scott (on leave of absence). ***Saskatchewan***—Miss Orra Hunt, 627-12th St. W., Prince Albert; Miss Ruby Walker (Regional Worker), 151 Iroquois Ave., Moose Jaw. ***Ontario***—Miss M. Allan, Chedoke P.O., Upper James, Hamilton; Mrs. S. M. Gillespie (Hospital Visitor), 54 Ellerbeck Ave., Toronto 6; Miss Evelyn Walker, 15A Bansley Ave., Toronto 10; Mrs. M. Fesenko (Ukrainian Work), 506 Ossington Ave., Toronto 4; Mrs. C. Steinmetz (Hungarian Work), 136 Bedford Rd., Toronto 5; Miss Athalie Read, Box 64, Cochrane. ***Quebec***—Miss Helen Ross, 23 Montreal St., Sherbrooke, Que.

Children's Work. Miss Evangeline Vincent, M.A., 1123 Burnaby St., Vancouver (Children's Centre).

Chinese in Canada. British Columbia—Miss Gertrude Scott, 1008 Carberry Gardens, Miss Grace Lee, 1971 Newton St., Victoria; Miss Ruth Yeandle, 2039 Creelman Ave.; Miss Susan Yeung, 114 10th Ave., W., Vancouver. ***Ontario***—Miss Fay McTavish, 624 Spadina Ave., Toronto 4; Miss Ruth Ma, A.T.C.M., 511 University Ave., Toronto 2. ***Quebec***—Miss Muriel Judd, 3429 Ste. Famille St.; Mrs. G. P. Louie, 4822 Henri Julien Ave., Montreal.

St. Margaret's Girls' Centre, Toronto. Miss Violet Munns, B.A., Superintendent, 1625 Bloor St. W.

OVERSEAS MISSIONS

British Guiana—Miss Edna Goodwill, Miss Elspeth Davidson, B.A., Box 40, New Amsterdam, Berbice; Miss M. E. Anderson, 78 Church St., Georgetown; Miss Margaret Ramsay, Sarnia Manse, Suddie, Essequibo; Miss Dorothy Douglas (on furlough), Lucknow, Ontario.

India. Bhil Field—Canadian Presbyterian Mission, Amkhut, via Dohad, Central India: Miss Mary Sherrick, B.A., Miss Ellen Douglas; Miss Marion Williamson (on furlough), Wingham, Ontario. ***Jobat,*** via Dohad, Central India: Miss Isabel McConnell, Reg.N., Miss Bessie M. MacMurchy, Reg.N., Miss Beatrice Scott, B.A.; Miss Margaret F. Kennedy (on furlough), c/o Mrs. Ainslie, 12360 Deserres St., Cartierville, Quebec. ***Under Appointment***—Miss Gertrude Rollo.

Jhansi Field—Canadian Presbyterian Mission, Jhansi, United Provinces, India: Miss Irene Stringer, Miss Lily Simpson, Reg.N., Miss E. M. Magee, B.A., Mrs. C. P. Young, Dr. Elizabeth Thurrott.

Formosa—Miss Hildur Hermanson, Reg.N., 333 Chung San Lu, Taipeh; Miss Isabel Taylor, A.T.C.M. (planning to return to Formosa).

China—Mrs. L. W. Gehman, Reg.N., Church of Christ in China, Kienshui, South Yunnan.

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China—Rev. R. M. and Mrs. Ransom, Kienshui, South Yunnan. Rev. Z. K. Zia, Christian Literature Society of China, Shanghai, China.

Formosa—Rev. James and Mrs. Dickson and Rev. George W. and Mrs. Mackay are planning to return to Formosa.

TREASURER'S STATEMENT

October 31st, 1946

RECEIPTS:	
Refund from Saskatoon Residence	$ 174.59
Miss E. Henderson, Toronto, "Projector for Miss Bessie MacMurchy"	85.00
Pension rates from workers	80.00
Dorchester Auxiliary, for Mr. and Mrs. Wood's work in India	25.00
Birtle Indian School, Government Grant	4,584.30
Mrs. S. Yakimchuk, Payment on Rocky Mountain House Hospital Account	5.00
Life Membership	132.27
Income Tax	3.00
PROVINCIAL GIVINGS:	
Alberta	485.00
Quebec	1,100.00
Saskatchewan	111.65
Saskatchewan, Supplies	11.60
Ontario	10,000.00
Ontario, Supplies	1,200.00
Manitoba	454.70
	$18,452.11

DISBURSEMENTS	
Weirdale Nursing Home	$ 15.50
Chinese in Canada	900.37
Indian Schools:	
Birtle	158.32
Birtle, Government Grant	1,391.56
Cecilia Jeffrey	162.49
Cecilia Jeffrey, Government Grant	805.00
Mistawasis	45.00
Supplies	346.89
India:	
Bhil Field	367.85
Jhansi Field	157.20
British Guiana	233.33
Christian Literature	135.00
China	1,625.00
Publications	669.46
Deaconesses	920.69
Organization	746.70
Deputation	75.00
Children's Centres, Vancouver and Montreal	828.07
Missionaries' Travelling Expenses	1,660.41
St. Margaret's Girls' Centre	447.05
Rehabilitation Committee	50.00
Administration	797.22
Exchange	9.82
Council Meeting	471.20
Candidate	4.05
Repairs and closing Holiday House	36.00
Taxes	11.06
Amounts refunded to Miss Bessie MacMurchy for India	75.30
	$13,145.54

RESERVE FUNDS:

RECEIPTS:

Pension Fund—	
Interest	$ 3.00
Legacy Fund—	
Payment on Toronto house	25.00
Estate of Miss Ethel May Anderson, Guelph	2,342.17
	$2,370.17

DISBURSEMENTS

Overseas Fund—		
Tamsui Girls' School	$ 500.00	
Taihoku Girls' School	350.00	
	$850.00	

PEACE THANKSGIVING FUND

Statement presented to Council		$34,121.05
Receipts—		
Knox Church, Grand Valley	$ 9.50	
Port Perry Auxiliary	14.35	
Calvin Church, Rothsay	10.00	
Knox Church, Galt	.50	
Cobden Auxiliary	10.00	
Kintyre Auxiliary	13.50	
Mountain Auxiliary	10.00	
Knox Church, Teeswater	31.19	
Tweed Auxiliary	25.00	
First Church, Essa	11.00	
St. Andrew's Church, Owen Sound	25.00	
Pioneer Auxiliary, Wyoming	9.70	
Cuthbertson Auxiliary, Wyoming	2.50	
Knox Auxiliary, Toronto	1.25	
Dufferin Auxiliary, Toronto	25.00	
Seaforth Auxiliary	6.60	
St. Andrew's Ladies' Aid, Port Credit	100.00	
St. Andrew's Auxiliary, Stratford	19.50	
Burlington Auxiliary	2.40	
Knox Church, Preston	25.00	
Knox Church, Vaughan	7.00	
Strathroy Auxiliary	28.50	
Manitoba—		
Glen Souris and Blyth Auxiliary	10.00	
Saskatchewan—		
Briercrest	23.40	
Interest	53.70	
		474.59
		$34,595.64

Correction

In the statement presented to Council $25.00 was credited to St. Andrew's Church, Owen Sound, which should have been credited to St. Andrew's Church, Southampton.

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

"Peace is in one sense a function of food. The greatest as well as the saddest of all insecurities is the fear of hunger and starvation. This fear now grips almost one-third of the world's population."—*The Church*, Shanghai.

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NOTE—In filling out report forms, Auxiliary Secretaries are asked to indicate clearly any groups belonging to the Evening Department. Where Evening Department Secretaries were reported, some forms were being sent to them, but as we had no information as to where there were such groups, or how many there were, it was impossible to know how many forms would be used. We tried, however, to send the Corresponding Secretaries and Young Women's Secretaries enough forms so that any needed for the Evening Department could be supplied. (The same form is used by both Senior and Young Women's Auxiliaries.)

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Think of the need of the children
at this Holiday Season.

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